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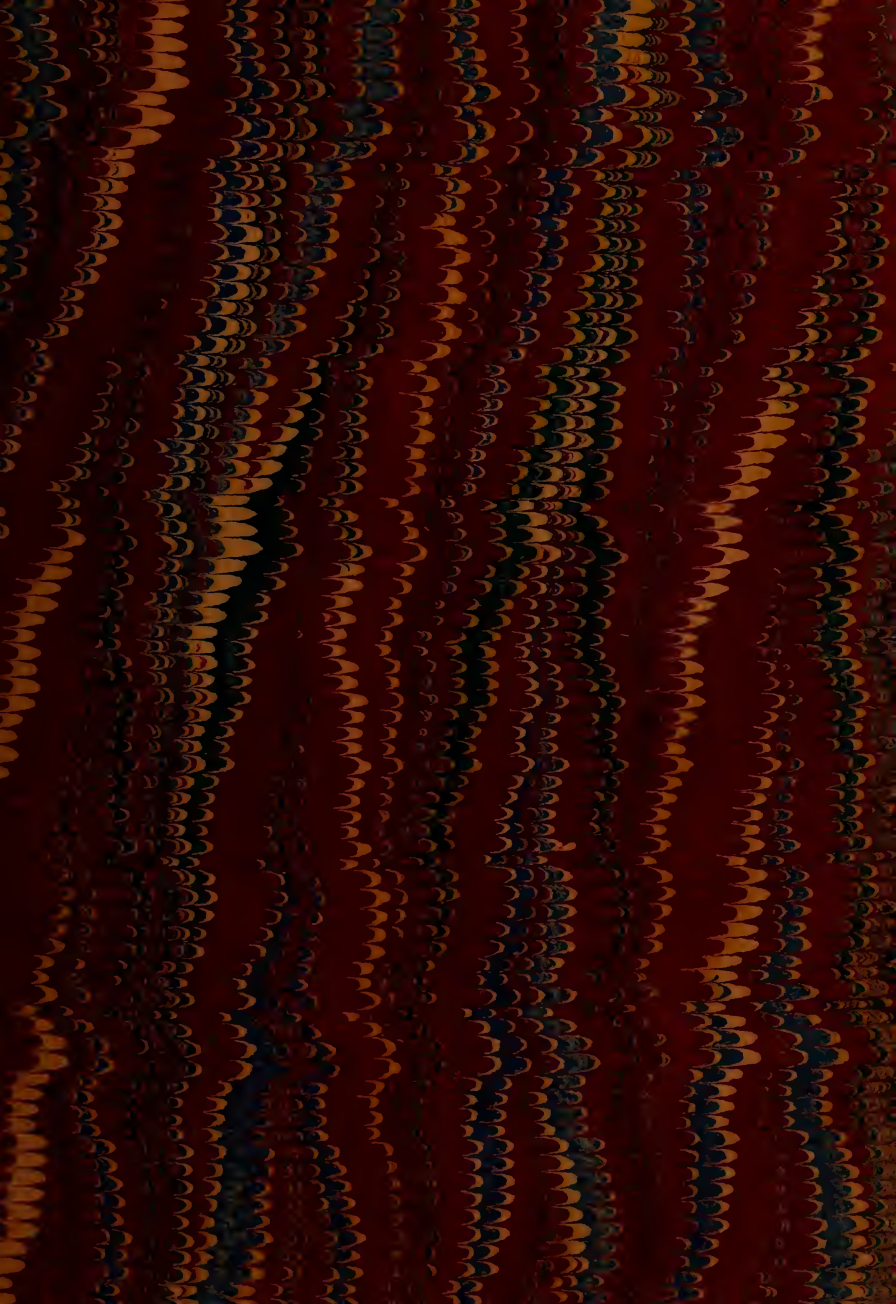
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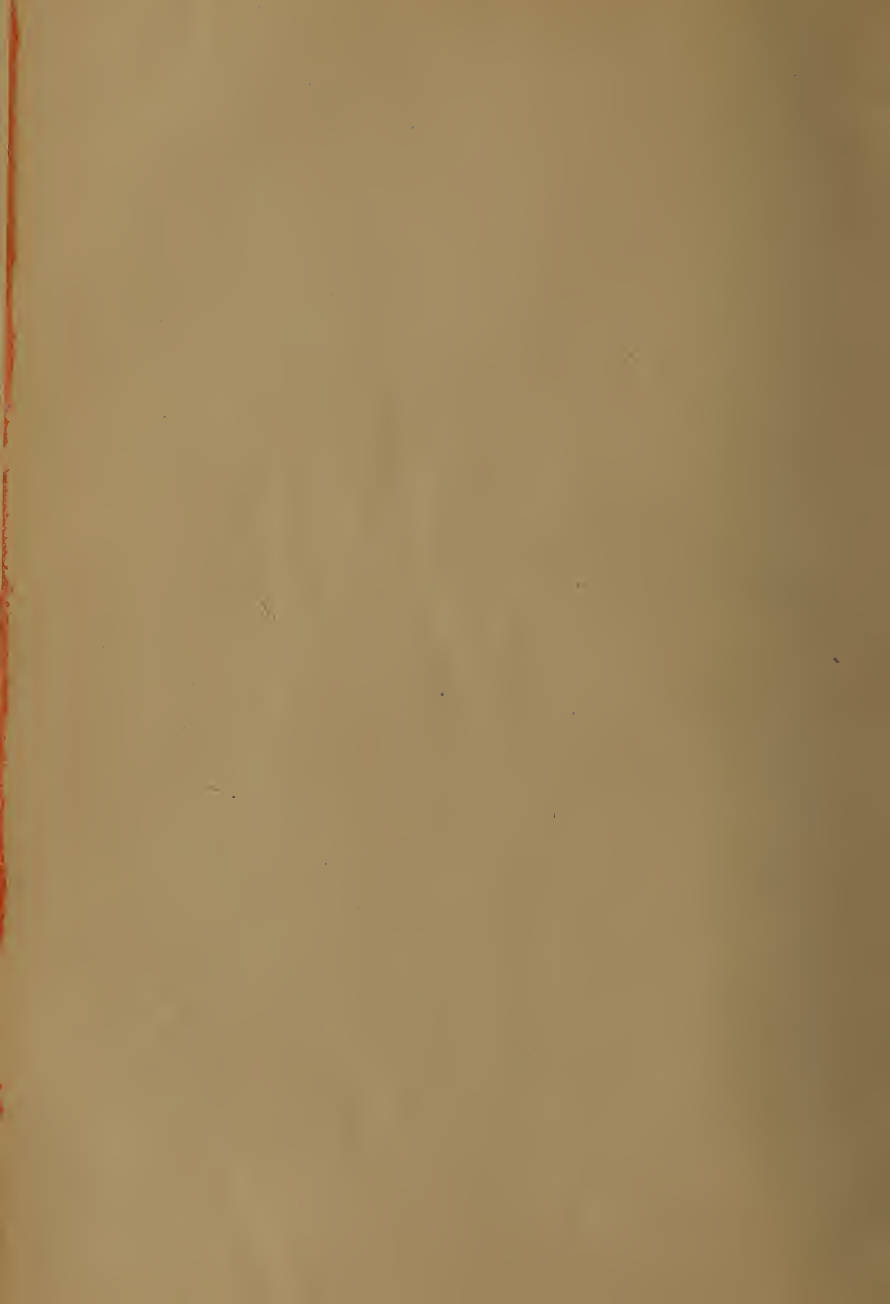
















# HEILBROUN;

OR,

## DROPS FROM THE FOUNTAIN OF HEALTH.

BY ✓

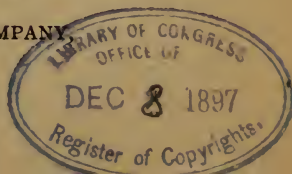
FANNY M. HARLEY.

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4295  
Author of "SERMONETTES FROM MOTHER GOOSE FOR BIG  
FOLKS," "FEED MY LAMBS," "HEALING PARAGRAPHS," etc.

"By the activity of the word, the sleeping germs of everything are  
awakened into life."—JACOB BOEHME.

CHICAGO:  
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OWENS PUBLISHING Co., Chicago.

DEDICATION.

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*Earnestly dedicated to all who seek freedom through the  
power of the true word.*





## PREFACE.

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In answer to many requests from readers of UNIVERSAL TRUTH and Truth students from many parts of the country, I have collected together the first articles which appeared in UNIVERSAL TRUTH from month to month, under the heading "Healing Paragraphs," during the first years which it was my blessed privilege to edit that magazine, and have made them into a book.

Thousands have borne testimony as to soul help received from them as they appeared, and it is my affirmation of faith that many more thousands will be helped by them in times to come.

That they are filled with spiritual vitality is testified to by the author, because of the great help she derived from writing them and practicing them in her own daily mental training. They have been to her living words of Life, Health, Strength, Plenty and Peace, which they will likewise be to whomsoever will read and understand them in the heart, and practice them in the experiences of every day living.

F. M. H.



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# HEILBROUN;

## OR,

### DROPS FROM THE FOUNTAIN OF HEALTH.

#### CHAPTER I.

#### AN AFFIRMATION.

I have a pure heart. Why, of course, we all have. Why did I never think of it before, instead of always accusing my heart of being wicked and sinful and cruel? I am my Father's child. My Father is Spirit and Purity. I must be spiritual and pure. I cannot be jealous, for I have a pure heart. I cannot be selfish, for I have a pure heart. I cannot be prejudiced against any one, for I have a pure heart. I cannot know hate nor revenge, for I have a pure heart. I cannot be hateful nor cruel, for I have a pure heart. I cannot be deceitful, for I have a pure heart. I cannot tell a lie or knowingly act a lie, for I have a pure heart. I cannot do any thing that is not honest, that is not of strict integrity, for I have a pure heart. How could we have a better affirmation than this? Let us all use it, for it is true now.

## CHAPTER II.

## THE POWER OF OUR WORDS.

Perhaps you do not know that the words which you speak are alive? They are; and they grow, too, in fruitage. Hence, "By thy words thou art justified and by thy words thou art condemned." When you plant seeds in your flower garden they are very dry little things and do not look as though they had any life in them, but they have, and, being planted in fertile soil, they grow and bloom beautifully. But what about the seeds of weeds that get mixed up with the flower seeds? They grow too, do they not? and have to be rooted up? Just so with our words. Every word we speak is alive. The good words bring good results, the error words evil results. Mixed results are from mixed words.

Our bodies and our conditions in life are the result of our words, either silently or audibly spoken, it makes no difference which. A thought is a silent word. "As a man thinketh in his heart, so is he."

Speak right words; speak them unceasingly. Acknowl-

edge the good; in everything give thanks, root out the weeds of error by denial; burn up the chaff with the unquenchable fire of the affirmation of the truth that God is Love; chant the praises of the good; speak of health and peace and plenty. Say again and again that God is all in all and God is Good. Say that you are strong and well. Say that you love every one. Say, "I love Thy law, O God, I acknowledge Thee in all my ways" (thought and words). Speak these words, for do you not know that "He createth the fruit of the lips?"

## **AFFIRMATION UPON AWAKENING.**

Our Father, Thou hast given us, Thy children, strength for to-day. Thou hast given us health. Thou hast given us peace. Thou hast provided for all our needs. Thou hast given us love and good will toward all mankind.

I will praise thee all the day long for Thy loving kindness and Thy tenderness and Thy mercy. My Father, I love Thee.

## CHAPTER III.

## AN UNFAILING PRESCRIPTION.

Many people fear that they cannot have health. These are the people who do not know the value of true words, who are always saying that they are sick, who are always complaining of their ailments, and who (even though unconsciously) are always accusing God of sending evil upon them.

Now you do not want to do this; you never want to use unscientific language; but to always speak the Truth, and this will bring you healing. You found that you began to realize health with the very first word of Truth that you consciously spoke, therefore you are truly grateful for having been taught the words of Truth, and glad that you began practicing them as soon as you did.

Suppose you do not consider yourself entirely healed yet, what of it? If you should suddenly find yourself a mile out of your way, would you not have to go back every step of the way before you would find yourself at your starting point? So it is with your thinking.



If you have been thinking wrong thoughts a long time, why of course you will have to redeem each thought, just as you had to retrace each step before you could get back to that "very good" state of self consciousness in which you were created.

"I came that ye might have life." "I came not to do mine own will, but the will of Him that sent me."

How could you ever have read those words and then supposed that it was the will of God that you should be sick? Jesus distinctly said that he did the Father's will; and then he not only healed the sick himself but urged upon His followers for all time to do likewise.

As you now know that God has not sent your sickness upon you and that He has nothing to do with it, of course you are going to set right out for the attainment of perfect health.

You are first to be convinced that you have only been sick because you have spoken wrong words, or thought wrong thoughts, which is the same thing, as thoughts are only silent words, and you know "By thy words art thou justified and by thy words art thou condemned." You intend from henceforth to speak the words by which you shall be justified. Shall I tell you of some of these words? Shall I tell you of some of the words that will surely, surely, *surely* heal you if you hold them in mind or silently repeat them often enough? Now, of course, when I say "word" I do not mean simply one word, but I mean a message or a declaration, or a state-

ment. St. Paul, in his letter to the Galatians says, "For the whole law is fulfilled in one word even in this: thou shalt love thy neighbor as thyself." So one of the words which I will give you to hold is "God is Love." You cannot possibly believe in any evil, can you, if you really believe that God is Love, because Love is Good, and if Good is with you and all around and about you, of course evil cannot be there too.

Now if you have ever thought that Love was not Good it was because your idea of Love was pertaining to matter instead of God-Spirit, who should have had all your heart, and all your thoughts and all your love. Love is Good and is always good.

Does it not warm your heart to know that God is Love? Does it not make you feel grateful and joyous to know that Love is always with you, and no matter where you go Divine Love is there too? And do you not find yourself becoming more and more loving to all around you the more you hold the word that God is Love?

Do not the cares and anxieties and trials of life fade away while you are repeating God is Love?

Do you not feel less poverty stricken, do you not begin to feel more bountifully provided for, while you are saying God is Love? Do you not notice a more kindly feeling in your heart toward everyone while you are saying this beautiful word? Do you not find it more pleasant to work among your plants while holding it? Does not your heart burn within you while you speak this true word?

You know whoever loves what is good is always better for the loving, so do you not feel that you are building up a stronger and more beautiful character for yourself while holding this vivifying word?

Now if it does these things for you, then it proves to you that "Love is born of God." If you ever have believed in evil, you will find that holding this word that God is Love will make an immense difference in your life, in your character and in your environments.

Perhaps you have been accustomed to thinking that you have all sorts of hard and unpleasant things to bear; perhaps things have seemed to be always going wrong with you just as you "feared all the time that they would," or perhaps you have been sick a great deal? Now can't you see that all this was because you believed in evil and because you did not believe that God is Love? So stop believing those old things and believe what is right and true; believe that God is Love and the hard and unpleasant things will melt right away from your sight and the very same things will not be a bit hard to you now; you will even laugh and perhaps think it quite funny that you ever did think they were hard.

It will be to you just as though you had been awakened from unpleasant dreams to the realization that God is indeed Love.

## CHAPTER IV.

## MENTAL SUGGESTION.

There has been much complaining to me lately about lack of spiritual realization. All hope to grow into a realization of health, strength, plenty, wisdom and power some time in the future, but seem to think it impossible to claim these now.

Why should we not claim good things now? They are already given to us. "From everlasting to everlasting."

It is for us to claim things now, for we are here to manifest God.

God is the Principle of us, each of us. It is from God that our good gifts come; the things that are not good do not come from God, and we have no business to be having or appearing to have the things that are not good.

It is our business to demonstrate the good, and how can we be satisfied to give less than our very best efforts to this work? Declare "I am perfectly sound and well in every part," with all the concentrated earnestness you can possibly summon. Give your best attention to it; give

your best, and the "Best will take care of you."

Whoever gives his best or her best to this speaking of Truth cannot help but demonstrate over the things he does not want. It is the law: "Look unto me and be ye saved."

We do not have to tell people about how much we hold the word of Truth. It speaks for itself. If we give our best to it we demonstrate good health, circumstances and affairs. If we do not give our best to it, we do not demonstrate. Choose ye.

Another thing that has been brought to my notice much within the past few weeks, is the claim of influence of mental "suggestion." Worldly people in this way are proving the power of thought and getting the world ready to receive the doctrine of "ideal suggestion."

As the unit is announced or expressed in mathematics before that which is contained in the unit is announced, so did Jesus Christ in giving his directions announce the greatest first. "Preach the gospel to every creature;" what does that mean? Why speaking the word of Truth of course. Speaking it to every one with whom you come in contact; speaking it to the whole world; now note—he said to every creature, and you do not speak it to every creature unless you speak it to yourself, and all that is within yourself. When you speak the word health to yourself till you are cured, from you will radiate health to all with whom you come in contact.

Speak the word wisdom till you radiate wisdom. "Let

your light shine."

These people who practice suggestion, think of their subject intently and incessantly till they make the poor dupe go and do the thing whether he will or no. Now really the only thing the subject wants to do is the right thing. He is eager for them to be saying:

"God is your Health, God is your Strength."

"Rejoice in the Lord."

"In God is satisfaction."

"Nothing but the love of Good satisfies you."

"Every word of God is pure."

"God is Love."

These are what they all desire to do and know. So when thinkers on the righteous line speak these words there will be great harmony manifested.

If you see one acting contrary to the right—contrary to the law of God and man—one who is disloyal to tried friends, disobedient to parents or teachers, unfaithful to trusts—do not weight such an one with heavy thoughts, do not criticise nor speak of his faults but speak for his soul silently with all the strength of your Being:

"It is his pleasure to do the will of God."

"It is his pleasure to do the will of God."

Do you not see that if you have faith in your word of Truth when you speak it that it will help him to become wise, loyal, obedient, and a law abiding and law loving child? Would not you like to do this for your friend? Would you not like to help on his conversion? Would not



you like to help bring him to the realization of the truth about himself and make him see that really he is the perfect child of God, clean and every whit whole and not the error child at all that he supposes himself to be? "Brethren if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

Do not hesitate to silently speak your word of Truth at any and at all times. Affirm daily, "I have faith in the spoken word of Truth."

### AFFIRMATION UPON RETIRING.

Infinite Intelligence, Thou art teaching my soul, while I sleep, the law of my Being. Thou art teaching me the way of right thinking. Thou art teaching me how to practice love divine. Thou art making me strong. Thou art making me wise. Thou art teaching me to realize that I am *now* healthy through and through. Thou wilt fulfill all my expectations that I may make Thee manifest in the world, for "Love never faileth." Amen.

## CHAPTER V.

## THE POWER OF KNOWING.

I read lately about an old soldier who had nothing to live upon, except a pension of six dollars per month.

He very recently fell heir to a large fortune in Germany (several hundred thousand dollars). When the messenger came to tell him of his good fortune, he found him sweeping out a saloon, which he was doing for the sake of earning a few cents toward increasing his scant living. Now, although he was worth over half a million dollars, yet while he was sweeping out the saloon it was just the same to him as though he were a very poor man with only six dollars per month coming for his support. While he believed himself to be poor, it was just the same to him as though in reality he were poor. Of course, when he found he was rich, he laid off his belief of being a poor man and saw himself to be what he is, a rich man. If the messenger from Germany had not been able to find him, he would still believe himself to be a poor man, and his riches would be of no use to him, because he would be ignorant of possessing them.



The caterpillar seemingly believes itself to be a creeping, crawling thing, not knowing at what moment it will be crushed under foot. It does not know that within it is the beautiful butterfly that will be able to go at will over the sunny fields, and able to elude and evade all who seek for its destruction, flying high above their heads. The caterpillar does not know this of itself, therefore it is just the same to it as though it were in reality nothing but a caterpillar.

We as living souls not knowing that we are God-derived in our Being, are just the same as though we were not, while we are not conscious of that fact. We will not be able to do the works of the Lord unless we realize what our potentialities as the Lord are. We will not be omnipotent actually unless we become conscious of our God-derived Power. We will not be consciously omniscient unless we realize that we are the all-knowing One.

Do you think you are a grub crawling on the earth, a worm of the dust? Do you think you are a poor man with only a pittance of an income? Do you think you are a mortal, material man?

You are spiritual. You are the child of the Most High. You are created and made in the image and likeness of God, your Father. Awake from your dream of mortality, and know that God is Spirit and that His children are God-like in reality. You are heir to all this kingdom wherein you walk.

Lately a friend had occasion to write me and in his letter he gave me some very strong, helpful words regarding realization of plenty.

They were such a wonderful tonic to me, were such a wonderful treatment, that I feel that I must give them to you so you can be benefited by them too. You know, of course, that when he was speaking to me he was really speaking to you too. This is what he said: "There is such a thing as facing the impossible with the true word, I can. You can afford to rely upon the punctuality and plenty with which God's promises are kept. There is no such thing as fail in any sense. You can say 'Because I am the child of God I am prosperous: I realize prosperity; I am successful.'

"Endow with intense earnestness the desires that will bring you what you need. State your needs definitely; see them as in noonday sun; breathe into them the breath of Life. Be a soul artist; make the pictures stand out in perspective; hang them upon the walls of your constant attention; tear down all other pictures; allow no one to put any others up but that Man is the ideal of God and as such everything desirable and needful is already within him and is his possession now."

With this treatment came to me a sure confidence in God as my bountiful supply, sure confidence that success would crown my every effort in the work of spreading the Truth. It made me know the "Word is God."

Are you seemingly poor and sick and weak? Are you

apparently blind and deaf and sorrowful? Then you have believed in their reality; you have spoken them in your heart and you now show forth what you have believed. Come up out of these ugly dreams. Take your true word and be born again. Use your cleansing word of denial—and your sustaining word of affirmation, the waters with which you must be baptized—before the holy spirit can descend upon you. The right word will make you clean and pure and free. It will make you healthy and strong and rich in all things. Speak it until you have brought to pass all that you desire to see manifested. After you have brought yourself into a right state of thinking there will be nothing to trouble you. Spirit is calm, sure, steady. It cannot be disturbed; It is Peace; It is Power; It is Omnipresence; It cannot be moved; and you are like unto It.

You know the Truth and you love it. You are eager to give it forth to your neighbor.

As you cannot get all the meat until you have broken open the nut, so you cannot know the meaning of a word until you have gotten hold of its inherent quality. You can break open the word by much repeating of it and you will become like whatever word you say most or whatever idea you hold most. If you see characteristics in yourself that you do not like you will find upon examining your thoughts that you have held (even though almost unconsciously) just the very words that made you develop that characteristic.

The very belief in evil as a reality could have made you

bad tempered; if you ever thought that you were imposed upon when a child; if your little heart ever swelled with indignation at evil and unjust treatment, that was what made you lately so sullen and gloomy and made you so melancholy.

You once believed that you were receiving evil; you believed that your fellow men were willing to injure you, were willing to sacrifice you to attain their own ends, and then did you feel revengeful? Read this—You do not have any revenge in your heart now.

You know in reality that nobody ever intended to harm you or to sacrifice your interests in any way. You know it was only a mistake on their part—they did not know the Truth; they thought there was some pleasure to be gained for them from material things; they did not know that it was only the way toward death that they were taking, and that no pleasure and no profit could come to them in any way from the thing that they did to you.

None of these things disturb you now that you know the Truth; you know that no harm ever really came to you. You know that *always* God was folding you around with safety.

Did they take your money from you? Well, the Lord has a plenty, and if you claim it He will give you all that you ask for. He will be your bountiful supply.

Did they impose upon you and maltreat you? Perhaps they think they did; but they did not really, for your heavenly Father had you in charge and not a hair of your

head was harmed—now was it?

You would not stoop to revenge; you really cannot afford to, you know, because what they did to you is their business, and it is only your business to see how you treat them; therefore your thoughts are thoughts of peace and goodwill to all mankind. You are willing to pray for the people who used to badly use you; you are willing to bless them and to affirm prosperity and all good for them; you choose to see the Divine Spirit expressed in every man, and to recognize it.

You have brought yourself into this peaceful state of mind by holding words of Truth. Perhaps *now* you are holding the highest word you know; you may even be holding the word Jesus Christ, and if you are, what a beautiful character you will develop.

You know we become like the word we hold most in thought. Everyone desires to be like Jesus Christ; he always was well, he always was kind and loving; he could do so many wonderful things. He could take himself just where he wanted to go and just when; could walk on the water; could make himself invisible to the turbulent crowd; could increase the loaves and fishes; always knew just where to find what money he wanted; always had self-control; he had so much love in his heart that it was easy to forgive and bless his enemies; he thoroughly understood God the Father—Principle—Spirit, so that he could lay down his body and take it up at will; and don't you remember that he said we could do all things that he

did through his name?

How soon will we be able to do the things that he did? Oh! I cannot tell you that; it all depends upon how we work toward attaining our end. We must deny away all of our errors, you know, and perfect ourselves by building an ideal character, which we can do if we will hold the perfect name of Jesus Christ on our lips and in our hearts long enough.



## CHAPTER VI.

## CLAIMING PROTECTION.

You need not have bad dreams, but in order not to have them, you must not let every little thing you hear or see or read of in the newspapers influence you in any way. You must train yourself against being influenced by all these things, until you become like Paul and can say with him, "None of these things move me." You must not give so much reality to all the newspaper talk and to all the other things of the mortal that come into your experience. No! you must learn to handle each one of them scientifically. You must say to this bit of news, "You cannot affect me," and to that other thing that you heard, "I know only the true and the real."

If any of the things that you see or hear or read move you in any way, you may be very sure that you have given reality to them, and if you do that, how disturbed you will become. You had better begin right away to clear your consciousness of its false beliefs. Use the denials and affirmations of Science; be systematic and orderly about it, and

I assure you you can train yourself into a clear and healthful state of consciousness.

Is not a selfish or a jealous or a proud or a suspicious thought a foe to be overcome? Nothing can do us so much harm as to allow one of these foes to remain in our household.

What will not a selfish thought do? Unless it is immediately put out it will lead all the other thoughts astray and make shipwreck of them.

It is from a selfish thought that we become jealous or proud or suspicious. Our selfish thoughts clog up our livers, constipate our bowels and thin our blood.

Clean your house or your consciousness by your cleansing word of denial, and do it in an orderly and systematic way. "Order is Heaven's first law."

Use your denials and affirmations with the rising and the setting of the sun. Do this for a month, and by that time you will be in such a sweet, clear state of mind, that you will be able to take and use the next thing that I will tell you toward establishing your perfect character.

Do not hold fear over your children. If you watch your thoughts of them and the language you use to them, you will be surprised to find how much fear you do hold over them.

You are afraid they will take cold; you are afraid they will have a fall; you are afraid some one will impose upon them; you are afraid they will eat too much or too little.



Scientist though you are, yet when it comes to your children you are afraid—or seem to be.

Deny fear of any kind for them; you must do it if you want them to be healthy children. I have a little friend (a boy still in dresses) who holds very scientific conversations with me. Several months ago we made a bargain that every time we saw each other, we would say each to the other, "God is Love." The child became so fond of me that he wanted me to talk to him about other things; so I made statements for him which he takes the greatest delight in repeating.

I wish you could hear his dear little baby voice say after me, "I am strong. I am perfectly healthy through and through. I am not afraid of anyone or anything in all the world. I can do everything that I ought to do. I love everyone and everyone loves me." A few days ago I was waiting on the street corner for a car when he came running up to me. I told him to say, silently, "God is Love," to everyone he talked to all day, not to miss one of his little playmates. He looked up in my face so trustingly and asked, "Would you say it to a *horse*?" I said, "Yes; I would say it to a horse or a dog or a pussy cat, and I never see a horse drawing a heavy load but that I say, "God is your strength, horsie." This seemed to please him so much that I think it was the most satisfactory talk we have had, and I know that it turned his thoughts into a new and healthful channel. Thus by interesting them you can teach your little ones to make scientific statements.

## CHAPTER VII.

## A PRAISE TREATMENT.

The teaching of the science of Being deals with your thoughts and not with your physical organisms; it teaches you how to reason and think correctly. "Come, and let us reason together," saith the Lord.

Do you not know that you can reason yourself into having a healthy organism? Well, you can. It has been and is being done by hundreds and thousands of people. As for myself, if you will allow me to be personal: before I tried this method I had always been delicate—very sick a great deal of the time, and delicate always, continually having a doctor and taking medicine; at last I said in desperation to my doctor one day, "Doctor, will I ever be well? Can I ever be a healthy woman?" He just looked at me without a word of reply. "Answer me," I said, "tell me the truth." Then he said, "No, Mrs. Harley, you will never be a well woman; even if it were not for your diseases, which have become chronic, you could never be strong, for you are so delicately constituted

and of such a nervous temperament."

I will not tell you what I passed through for a few days, until, by what seemed the merest chance, I was persuaded to go to a mental Scientist, and what do you suppose he told me? He said, "You *can* be a well, strong woman; you can be just as healthy and just as strong as you want to be. If you will obey the teachings of our Science you can make yourself able to do whatever you want to do. Health is the divine right of every child of God. God gives nothing but good gifts to His children, and you can have all the health you want."

Now all this sounded like a "Fairy Story" to me, and I did not believe a word of it; for, mind you, I had been trained to believe that the doctors knew everything about diseases, and how to cure them if they were curable, and how to pronounce upon them when incurable, so I did not believe this man, who knew nothing of medicine, when he told me that I could be as well and strong as I wanted to be; but it was a new kind of talk and it sounded good, it almost seemed to me that he was "in the cheering up business," and so I wanted to hear some more of it and I went back the next day for another treatment, especially as my husband said, "Try anything that you think will help you."

The sequel of it all is that I am now very sure I accomplish as much work in a day as any woman of my acquaintance. I can walk five and six miles in a day without becoming tired, when formerly, at times, I could scarcely walk across the floor of my room, but my healing

did not really come so much from receiving treatments as it did in studying the Science and obeying its teachings myself.

At first I was taught the denials and affirmations, and after I had used them a number of months, was taught this next step, viz: To take a statement for each day in the week, and hold it week in and week out, month in and month out. Now I will tell you just how to change your consciousness to a state of right thinking.

On Monday make the statement of Being.

On Tuesday use the denials and affirmations; not only the denials of Science, but your own particular denials and their accompanying affirmations.

Let Wednesday be a praise and thanksgiving day. Praise yourself that you are so kind and loving; and that you are so honest in your intentions of serving the Good; praise yourself that you are so steadfast in these same intentions; praise yourself because you are so strong and healthy; because you have such a sweet charitable disposition; praise yourself because you see only the good in everyone and everything in the world. Praise yourself for every good thing that you do see in yourself, and for every good thing that you want to see in yourself. You must praise for the good characteristic that is there to strengthen it, and praise for the good trait that seems lacking, to compel it to appear, for you know that the fruit of your lips will be created for you.

Let Thursday be your day for declaring faith; say, "I do

believe that God is now working with me and through me and by me and for me;" say it with a sure certainty for it is true.

On Friday be courageous and strong and powerful; overcome all obstacles by your word, say, "I can do all things through Christ that strengtheneth me;" say this with all your strength, and I tell you you can do just whatever you want to do, even things that will seem like miracles.

On Saturday affirm understanding. Say, "I understand the law of Spirit." Say it lovingly and gratefully, and each Saturday the veil will be a little more removed from before your eyes, until one day you will see clearly; you will know all things, and you will be well and strong and able to do all things.

This is the way that was taught to me. We must be obedient and faithful to Truth teaching in order to be made strong and well.

The "word is God," whosoever will may learn true words and may speak them.

On Sunday acknowledge results as if you had them already, for you have. The Lord is the health of thy countenance.

A few days ago a man came into our office on an errand; he is employed by the firm of whom we buy the paper for our magazine. He comes to us regularly once every month, and, to my knowledge, had never before that day made any remarks, simply had transacted his business and gone out;

but that day he stopped by our books and cast his eye over them, as though he were searching for something.

I enquired, "Have you ever been given one of our magazines?"

"No," he replied, "and I was just looking over these books to see if I could find anything that will tell me what you really are teaching."

"Well, it is something very beneficial," I said.

He answered, "I was cured of epilepsy after having it for forty-two years, and I believe it was in the way you teach."

"I asked, 'Who cured you?'" "I cured myself," he replied.

"How did you do it," I asked. "By prayer," he said.

Then I eagerly asked, "How did you pray? Tell me the very words which you said."

"Well," he replied, "I had tried all the doctors, taken all the medicines, and experimented with almost everything, without being helped at all. I was a church member, and had the Bible at my tongue's end, which I found I knew nothing about after my healing came. One night when I was on my knees praying, something said, 'Try the Lord's way of healing.' I did so, and I was healed before I got up off my knees; and I have never had a spell since."

I asked, "How long ago was that?"

"Four years ago last spring."

I said, tell me *exactly* how you prayed."

"I just simply stopped asking the Lord to heal me, but praised Him for my perfect health, and I've found out that



that is all one has to do. I praise Him for everything. I praise all the time. I found, as soon as I began to read the Bible from my new standpoint, that from Exodus to James it was full of promises of health, health to the people if they would only praise God, and that it speaks a great deal more about health than it does salvation of souls. We must praise for what we want."

"Yes," I said, "praise is the secret of the Lord."

"I found that out for a *fact*," replied he, "and I use it in everything; I have healed two of my children with it, one of typhoid fever, the other of diphtheria; we had no doctor for them but just praised for their perfect health, and I thought that maybe it was something like this that you teach in your magazine."

Truly, God is no respecter of persons. How clearly He reveals Himself to them who, with an honest heart seek to find Him.

Good is for you. Good is for *you*. All good is for you, and you have a right to have it. Health is for you. Health is good, and you ought to have it. It is the will of God that you should have health. You ought to be so well and healthy through and through that every day would be a joy to you. I know it is the will of God that you should have health. I know it because it is according to unalterable law.

Health is good—you ought to realize that you have health, for you are the child of God—and the child of God lacks no good thing.

Strength is for you—strength is good and you ought to realize that you have it. You ought to be so strong that you would be energetic and courageous and hardy and able to surmount and overcome every obstacle. You ought to be able to do everything that you want to do. Strength is good and you ought to have it. The child of God lacks no good thing.

You ought to have a peaceful, happy home. Nothing but love should abound in your home. Your real home is your consciousness, and what you call your home is only the picture of your thoughts. If anything undesirable shows out in your home it is because you have had at some time, or are now having, error thoughts. If you have cheerful, peaceful, kind and loving thoughts you will have a happy home.

You ought consciously to be wise and intelligent. You ought to realize that you have good judgment. You ought to know that you are capable and efficient. Wisdom and prosperity are good and you ought to have them consciously, at least as much of them as you need for daily use. Success is good—and the child of God must lack no good thing. Come now, let us be prudent, let us look well to the ways of our household. Let us in the privacy of our home—which means in our most secret thoughts—acknowledge the good and think nothing but true thoughts. Let us prove that our God is the God of health and strength and peace and knowledge and bounty. Claim the good, for as you claim so will you receive.



## CHAPTER VIII.

## CHILDREN AT HOME AND AT SCHOOL.

The very first thing that we discover when we undertake to change our bodies from unhealthful to healthful conditions, and our consciousness from a restless to a peaceful state, is that we must change our thinking.

In this work of becoming spiritualized we all need to, and must, pass through the same states or changes of thought. Some people seem to pass through these experiences more rapidly than others, but all have the same mental phases to pass through somewhere, some time. If the shade of our window is drawn close and we wish to draw it up so as to admit the light, we must take the cord and draw the curtain up. We draw it up either a little at a time or all at once, according to the amount of light we need, but whether it is drawn up slowly or quickly the process is just the same, the curtain has to be raised *from* the bottom *to* the top to let in the full blaze of the sunlight.

When we want to change our thoughts from things material to things spiritual, we must begin with the first rule

of our science and work up; if a soul is very receptive to the Truth it will rise to spirituality very quickly; if it is not receptive it will only take in a little of the Light at a time.

So many people tell me that the mothers do not know how to use the science with their babies; and they appeal to me in their letters about what to do in such and such cases, etc.

Physicians and nurses, you know, have always warned mothers against nursing their babies when they (the mothers) were in a state of fright, anger or anxiety, as these conditions are sure to injure the health of the little ones.

Now, every one knows that the fright, anger or anxiety is not in the *milk* but in the consciousness of the mother.

If her thoughts were angry thoughts her baby was made sick.

I cannot help but feel like asking these same doctors and nurses why, if they consider thought a disease *producer* in the baby, they have never considered thought a disease *curer*. I'm sure the world will wake up to the knowledge that it is of our *thoughts* that we must give account.

If the anxious mother, instead of worrying and fretting for fear her little one is going to be sick, or because it is sick or fretful, will say to it over and over and over many times, "Sweet, healthy, happy baby! Sweet, healthy, happy baby!" she will get her little one imbued with the idea of health and herself imbued with it too.

If the baby is thin and puny, say to it mentally, like a

sweet song of joy, "God folds my darling round with love and happy health!" These words have all been tried and proven to work marvelous healing effects.

I am sure that any mother who tries this plan with her little ones systematically for a month, will bear me out that it has been of great benefit, not only to her children but to herself.

It makes no difference whether the little ones are asleep or awake, they feel what is said to them mentally.

Dear mothers, Divine Love is good to all its children. You and your's are children of Divine Love; Divine Love must be good to you. No matter at what cross-purposes things seem with you, you must use the words to bring about the right conditions, just as though the right conditions were already here. Really they are, only you have not yet perceived them. Divine Love is always with you, always is ready to help you and cheer you, if you will recognize its Presence. "Divine Love—God will never leave thee nor forsake thee."

A teacher who is principal of a school asks, "What can I substitute for corporal punishment in school when the teachers appeal to me for assistance? They expect and want me to use it." Substitute love, of course! Teach it to the teachers.

When a teacher tries to compel a child to do a thing that it does not want to do, it is generally because *she wants to be obeyed*, and not that she has the good of the child at

heart; if she had the good of the child at heart she would not think of compelling it to do a thing it did not want to do, but she would reason with it either audibly or silently. She would tell it that it is a good child (which it is); that it loves to do right (which it does, I assure you); that it has no other intention or wish; that it loves to be good; that it is so happy in being good; that it cannot be anything else but good, and that it knows that it cannot be anything else but good.

She would tell it that it is free from all false beliefs of the race about children ever being naughty; that it is not deceived by any such false notions; that it knows the Truth; that it is a wise and sensible and intelligent child, and the best and most loving child in all the world, and she would find that the little thing would try its very best to please her, and that at these few spoken words of Truth, its little heart would swell and overflow with love and gratitude because it was being rightly judged and spoken truly of.

If teachers and parents would think and speak as they should, it would help the children to do as they should.

To this teacher who does not know how to apply true thinking in her school, I must say—when you are sent for to discipline a child, take him into a class room alone and reason with him there; let him see that *you* want to be his friend; if you cannot take him alone, drop the matter with the request that he remain after school; nobody need know whether you whipped him or not; if you are called upon to do the punishing, you have a right to do it your own way.

Never, never punish or reprimand a pupil before any one else; nothing takes away the self-respect of any one so much as to be punished in the presence of other people.

A few mornings since, when going to my office, I overheard the conversation of three young girls who sat opposite me in the street car; they were chatting of their school and were all as interested in talking of their studies as could be, except when speaking of their recitations to one teacher. One said, "There is no use to try in her class, for if she wants to mark you down she marks you down; if she once takes a prejudice against a girl, she might just as well make up her mind to take low marks, for Miss —— will surely give them to her." There was a sorrowful ring in the voice of this young girl when she said this that went to my heart.

Very likely the teacher had some such experiences in her own school days, and but repeats them like a phonograph when the occasion comes up that reminds her of that time. I do not know of but one way out of this constant repetition of old errors, and that is to learn of Man's true Being. We are making some good denials of such mistakes in the teacher's minds. Here is one of them: "You hold no prejudice against any one or anything in all the world."

## CHAPTER IX.

## THE POWER OF PRAISE.

If you lack courage why not encourage yourself by being kind to yourself and forgiving to yourself. Praise yourself because you want to be pure and to see only the good. This will help you a great deal more than if you scold and find fault with yourself. Do you not remember that we are commanded to forgive our enemies? Now, our only enemies are our own thoughts; therefore we must be good and kind to them and bring them into being good thoughts by praising and loving. Affirm, "I praise myself because all my thoughts are so pure and truthful." Remember that the fruit of your lips will surely be created for you.

See what a lady writes of how the true word worked for her:

"Friday night Robbie went to bed complaining of sore throat, after 11 o'clock he awoke and was croupy, could scarcely breathe he was so filled up. For a minute my own heart seemed to stop beating, and I said, 'What shall I do?' Instantly another thought came and I repeated over and over, 'Father, I thank Thee for my child's perfect



peace and health.' Within five minutes he was sleeping quietly; was somewhat restless through the night, but did not wake to realize anything until 10 o'clock Saturday morning. Since then he has seemed less restless and better in every way."

A lady asks: "If God does not see evil why was it necessary for Him to send Christ to save sinners?" Now, my friend, how could God see evil when there is no evil to be seen? God is too pure to behold iniquity, and yet He beholdeth all that *is*. God is Purity. Like sees like. Who are the sinners? They who believe that there is evil and who believe that they themselves do evil. Two thousand years ago, as now, the people were ignorant of the absoluteness of the Good. They believed in sin and that they could be sinners. Jesus Christ saw that he must teach Truth to the people. He taught them the truth about their Father-Mother, God. He told them that God is Spirit, is Love; that God was good to them and that with the unquenchable fire of His love He would stay with them until all the chaff (their error thoughts) was consumed.

He proved to them that sin, poverty, sickness, and even death could have no power over them. To the people who listened to his teachings, and obeyed them, then as now he was a Savior. He is called *The Savior* because all he taught was true. The world has had many a man or woman who has been *a* savior, who has taught something of Truth, but Jesus Christ is the only one who can be called The Savior, because his teachings are the only teachings that

are unmixed with error. Any one is a savior when he saves another from making a mistake.

When a person sees a good thing that he can do and does it, he knows that he is sent to do it by the Principle—God, therefore he can say he was sent of God. Now, cannot you see how God sent Jesus to save sinners? God is Purity. Jesus Christ was a really pure man, therefore, whosoever believeth in the teachings of this pure man need not be dead in sins (or perish) any longer, but he can change all false beliefs and believe in the Truth. The Truth or the Christ tells him that Life is forever and forever. He proved to them that there was no death, for he got right up after they were sure they had killed him, and he promised to be with and to help his followers for all time: "Lo! I am with you alway even unto the end of the world."

God is Love. Love stays with us till all our thoughts are thoughts of love. "God is a consuming fire." "God is Love." Love melts all error; I have been much helped by this affirmation: "Divine Love has melted my errors all away, and I now see the Truth clearly."

Whenever you feel down-hearted and discouraged, say, "I praise and praise the Good because It is with me always." Say it until you become worked up into a light-hearted and joyous mood; and then you will wonder whatever you had been downcast about. Practice this every time you feel "blue" and you will soon overcome the habit of getting blue. "Habit is overcome by habit." You might as well have a good habit as a bad one.



## CHAPTER X.

## PREACHING THE GOSPEL.

Are you being slowly healed? Are you demonstrating but slowly over poverty and over affairs? Can you not demonstrate self-control? And yet you have spoken every word of Truth that has ever been given to you?

Under such circumstances some have denied that the mesmerism, magnetism and electricity of the earth could affect them. Many people believe that the earth is covered by three belts, the mesmeric, the magnetic and the electric, and that human beings are affected by the influence of these belts. And some have said that the denial that they could be affected by these processes brought them freedom where no other word of denial had had the desired effect. I do not suppose they meant to accuse some other soul of doing them harm. That would be unjust; but that in striking out for freedom they rejected every earthly thing. They rejected the error beliefs of the race; and I do not suppose they thought these belts to be a reality when they refused them. They denied them as an astronomer would

deny that the world is flat.

If you have a bad dream you are not so foolish as to be disturbed about it after you awake, are you? Of course not; you say laughingly, "I am not going to be disturbed by a dream," and immediately you shake off all fear or nervousness which for the moment seemed present.

Now, by your word you can also set yourself free and come out from any and all of the error influences that are simply nightmares.

"I am free. No false beliefs, no error thoughts, no imaginary forces can affect me at all. I am free because I am the child of God. I am surrounded and supported and hid in Divine Love. It is the only force and only Presence.

"This knowledge makes me free from sin and death; from all ignorance, all foolishness and all weakness."

Are you sick? Try saying: "The entire race mentality and all the people in the world, or the whole system of worlds cannot deceive me or draw me into a belief of sickness. I know the Truth and their error thoughts have no effect upon me whatsoever."

Are you poor? Well try denying that all the error beliefs of the race in poverty can affect you. Say, "I know the Truth, and I know that bountiful provision is omnipresent. I will not be drawn into any other belief or feeling."

Fortify yourself in the same way against sorrow, and any and all untrue circumstances or outpicturings.

These scientific statements have been of immense benefit to me, so I give them to you. Every one wants what is good.

It is natural when you see another have something from which he derives great benefit, help or prosperity to want it too. Why shouldn't you want it? If it is good for him why would it not be good for you? Well, now, if we show to all the people with whom we come in contact that we have a good thing, that by obeying the teachings of this wonderful doctrine we can be well and strong, that we can have our surroundings pleasant and harmonious, and our material wants supplied, don't you suppose they will want this knowledge that we have? Of course they will.

The law is "Physician heal thyself." The sun does not have to try to warm any one; it merely *shines* and all who come under it are warmed by it; it does not have to try to melt the ice, it is *melted* under its glow. After Jesus had spent thirty years in training his thoughts according to Truth, and had gained complete victory over every deceptive thought (the devil), then, and not till then, did he demonstrate the full power of the word.

Every bit of his teaching was pertaining to their own thoughts—it was of love, praise, peace, forgiveness, non-resistance, faith.

Of course if we feel these things we show them forth. We even show them forth without knowing that we do so. If our thoughts are loving thoughts, we will do loving things and speak loving words. If one has generous thoughts he does generous things without even realizing what he is doing; if one is mean and selfish and stingy in his thoughts he will do and say mean things without being

at all conscious of what he is doing and saying.

“Out of the fullness of the heart the mouth speaketh.” Just see how much Jesus taught his disciples of *self*-training.

You can clearly see that when he said, “Go into all the world and preach the gospel to every creature,” that he meant us to do so with our thoughts. It is very certain that any one so good and kind and wise as Jesus was, would never command us to do an impossible thing, and he would be advising an impossible thing if he were to expect us to go personally into all the world, for it simply could not be done except mentally. When you are in Asia you cannot be in the Sandwich Islands except in thought, and when you are in Africa you cannot be at the North Pole except in thought, and yet there are “creatures” in all of these places, and if you were to miss one single one you would not be preaching to every creature.

And then, too, how would you know that you could get the people to listen to your audible preaching? You certainly can see that it was by our thoughts and our silent word of Truth that he meant we were to go into all the world and preach the gospel. He said, “Lo! I am with you always.” How could he be with everyone of us always *in person*? He meant in Mind—Principle. After he had made his own thoughts truthful he saw nothing but the Truth; he saw no sickness, he saw only health, and with a word he made health show forth. He saw no deformity; no, he saw only perfection, and he made the man who had thought he was lame walk and leap in his joy; he saw no

poverty—no; he saw just as much bounty on the barren seashore as on the fertile hills; he saw no death; he saw only sweet, refreshing life and proved it not only in the case of Lazarus, but of himself. He saw no evil at all as a reality; he saw only the Good; he saw no matter at all as a reality; he saw only Spirit or Mind and Its Power.

If you want to see health in other people you must first see health in yourself, and health only. You must know that there is no such thing as sickness. Why, of course, there is no such thing as sickness as a reality. If there were you could not change it; you cannot change a *reality*. Now, what is real? Nothing but the Good.

Remember that the signs are to follow the believing. Dost thou believe that all is Good? This self conviction is a healing state of mind. You and I will send forth our sunshine while we are in our own rooms as easily as while we are writing books or preaching to audiences. “Let your light so shine.”

## CHAPTER XI.

## THE SHADOW AND THE REAL.

“There is no lack of anything.” Just think of that! We all know that life, health, strength, peace, prosperity and knowledge are good; but, we have all our lives been believing that there either is, or could be, an absence of these things from us, and, of course, this belief has made us more or less sorrowful according to the degree in which we have believed in this lack or absence.

Now, when we willfully set out to see the good and to realize that we have the good *right now*, it follows that we have to make a deal of change in our way of thinking, and also be very firm and courageous in our refusing to believe in appearances.

You know an abundance of material things does not bring happiness unless you are in a happy state of mind. I have seen children who had toys and playthings of every kind who were constantly fretting and wishing for something else; and I have seen a child with one or two cheap little toys, or maybe a piece of colored paper, as happy as



happy could be. Now, you know this happiness or unhappiness was all the effect of the state of the mind. Some people consider themselves "well off" if they make such wages as will procure them enough to satisfy what they consider the necessities of life; others worth millions are perfectly wretched. We are rich or poor according to our thinking.

A pauper in an insane asylum (so called) may consider himself "a Vanderbilt" and be in a constant state of joy as he contemplates his possessions (in his thoughts). While the elder Vanderbilt himself worth his millions might be saying, "I am poor and needy, poor and needy."

Omnipresence is not place nor space; it is Mind. Is omnipresent health *always* present in your thought? If so you show forth health. We neither have to tell what we think nor ask others what they think. Our bodies, our circumstances and our surroundings *tell* what our thinking has been. They are our witnesses. I do not say that it is easy, after having thought according to the ways of the world for twenty, thirty, fifty or sixty years, to turn your thoughts into righteous thoughts, but rather that he who does so is a hero; it takes keen perception of Truth, besides courage, to stoutly deny that a thing is true when all appearances are to the contrary.

If you were innocent of having committed a crime yet were accused of so doing, you would assert your innocence in the face of all contrary assertions or appearances, would you not? and you would finally prove your innocence too,

for sooner or later the truth about a thing is always laid bare.

If you had a friend whom *you knew* to be wrongly accused of a certain thing, you would stand up for that friend though the whole community were against you, would you not? (You would unless you believed in cowards), and then when the truth of the innocence of this person was made known, you would be a hero in the eyes of the people for your staunch friendship in the hour of trial. Now are you going to be a hero in believing the truth of your God, or are you going to be swayed by the ignorant beliefs of the people around you? From the instant of your choosing all things will change to you. Are you going to have an "absence of anything" or not? Are you going to have an absence of health, strength, peace, money, intelligence, capability to do everything you want to do or ought to do? Are you going to have an absence of judgment or wisdom in deciding whether this or that is the best thing to do; are you going to have an absence of love and charity in your thoughts for every person with whom you are obliged to meet and deal? Are you going to have an absence of *healing* in your thoughts? Are you going to declare for the omnipresence of the Good? Every one wants to be called good. The hearts of the children of men are *hungry* to be called good.

You know how willingly a little child will serve us and almost run his little legs off to wait upon us if we will praise him and tell him that he is good, and how awfully



contrary and disobedient this same child will be when he is scolded and wrongly accused.

A lady writes, "If God knows nothing of these material things why say "I am satisfied with the bounty of God?" Why praise ourselves for those things God knows nothing about?" Now, every one knows that satisfaction is a state of mind. When I say, "I am satisfied with the bounty of God," I do not at all mean that I am satisfied with the food that is set before me to eat, but I say these words so that they will fruit for me in a satisfied and contented state of mind. You know some people are never satisfied and others are always satisfied, and their abundance and lack of material things seem to have nothing to do with their state of mind at all.

"Why praise ourselves for those things God knows nothing about?"

It does not make any difference to God whether we praise ourselves or not. God is changeless and not affected by what we do in any way.

It is ourselves who are affected by words of praise and blame. We want to make ourselves express the Good. God our Father is Good; we want to prove to ourselves that we really are His children. Now, if we were to be always scolding and condemning ourselves we would see ourselves as evil and not the good offspring of a good Father.

Nothing clings to us in our thoughts as does *habit*. We have been in the habit for years of seeing ourselves as weak, wicked human creatures, but we have now come to know

that all this time we were only looking at the *shadows* of *ourselves*, and as we were so very busy watching the shadows we forgot to raise our eyes to look at our real self, but now we know that we must bend all our strength, will, mind and heart toward seeing the real, and that we must treat the shadows just as though they were what they are, nothing. Life and health and strength and peace and prosperity and knowledge are all real and true. In fact everything that is of God is true. Death, sickness, weakness, inharmony and discord, poverty and ignorance are shadows.

Do you not think it would be more pleasant to watch the real than the shadows? The shadows appear to be real. When you try to amuse the baby by casting a shadow on the wall at night, he will laugh and scream with delight as he watches the funny dancing things which seem so real to him, but *you* know that it is only a shadow, and if you tell your little one that it is not a real thing but only a shadow he will at first be very much surprised; directly he will see it to be so and forever after remember it to be only a shadow, even though he be as highly amused as when ignorant of this fact. You now want to always remember that it is always *good* things that belong to the real of you, and to make yourself remember this and see this, you use words that contradict the reality of the shadows and affirm the truth of the real. If your belief in the shadows has been very strong you use words to reason yourself into seeing the real and good.

Suppose you see a shadow of sickness over yourself; you

would say, "*I am not sick, I am perfectly well. Spirit is Changeless Health, I express Spirit, therefore I must have health. I could not have other than health and be Spiritual.*"

You would declare yourself to be strong for Spirit is Strength Omnipotent, which you express. You would deny that there could be any failure or poverty for you, for Spirit is Bounty Itself. "The earth is the Lord's and the fullness thereof," and the Lord you know is everywhere present.

Did you ever notice how people bring to themselves either good and pleasant things or else bring upon themselves suffering and sorrow all because of their beliefs about God? If you think that God sends sickness and affliction upon you, you will have them either yourself, or in your family, or if you think he would condemn the heathen to punishment everlasting because they have never heard the gospel preached as *you* think it ought to be preached, why your children or some very near and dear to you will be heathen. But if you are just in your thought toward God you will reap the reward of your right thinking in health and peace and prosperity.

"I cannot quite satisfy myself from all I have read and thought as to who or what Christ is. Can you give me a little light on the subject?"

Christ is the Truth. Whenever you speak a true word you are speaking or preaching Christ. When you speak error you are speaking what is not true, therefore you are denying the Truth, or denying Christ.

Jesus was called the Christ because he thought, spoke and did the works of Truth. When one has "accepted Christ" he means that he has determined to think Christ thoughts and do Christ deeds. The Holy Spirit has spread Its white wings over him and folded him in Its loving Presence when he has so determined, and then he has been *baptized* of the Spirit. The denials of Science are symbolized by water, so one has been baptized of water when he has used the denials until he has freed his thoughts from their old beliefs. Christ comes to our realization after we have denied away all that is not Christ from our thoughts.

If we sit in the silence *very still* and keep our mental eye upon the word Christ or Truth much will be revealed to us.

The Holy Spirit reveals itself to us when we pay attention to it.

It *pays* us to take time to be taught of the Spirit.

Do you not remember that the Master told Mary that she had chosen the better part? and do not you remember when he desired to be taught of the Spirit that he always went into a mountain? That meant that he went into an exalted state of mind, or placed his thoughts solely upon Spirit.

The Spirit of Truth will teach you all things. "Ye shall know the Truth and the Truth shall make you free;" free from any belief of sin, sickness or death. It will free you from all beliefs of poverty, sorrow or misfortune. It will free you from all weakness of character, all self-condemnation, or self-abnegation. It will free you from all prejudice

and all uncharitableness. It will make you to know the truth about our dear loving Father whose Spirit dwells in you and is through and about you always.

## CHAPTER XII.

## THE POWER OF THE WORD.

How much some of the people speak of dying in their letters to me! *Why don't they speak and think of living?* "God is not a God of the dead but of the living."

Cannot the people wake up to the fact that it makes all the difference in the world to them what words they speak?

A lady who believed herself very sick said to me lately, "I can't see what difference it makes what words you speak;" she did not realize that it was the words which she had always spoken that had brought her into the condition, called sickness. If it does not make any difference in one particular what words you speak, why should it do so in another case? If you give your cook a recipe for making cake, and in carelessness in your use of words write sawdust where it should have been baking powder, will your cake be what it would have been had you used the right words? Then why say it does not make any difference what words you use? It does make a difference, and you know it does if you will only stop to give one searching thought to the



matter. Speak the words of your own choosing, but be sure of this, that everything bears fruit after its kind. If you do not want to die you would better be wary how you speak the word die; if your thoughts have been much filled with the word "dying" you would better take "a day off" and speak the word life, life, life all day long. I promise you that you will feel the blood surge through you and you will tingle with a renewed force that no tonic in all the universe can give you. If you have spoken of sickness or believed in sickness till you at last find yourself sick, then say "health, health, health."

This morning a lady came and sat down beside me, looking the very picture of distress, as dejected as though she had lost her last friend; directly she informed me that she was having a bilious attack. I made no audible reply, but said mentally, "See here, don't you know that I am healthful? Well, I am, and you cannot sit alongside of me without feeling well; do you hear?" She turned and looked into my face and laughed, and yet I had said nothing audible to her. I see to-night that she is feeling quite "chipper." Suppose I had said, "Oh! I am so sorry for you; is there nothing I can do for you? Hadn't you better take some nux vomica or a blue mass pill, and soak your feet and stay in bed to-day?" Just suppose I had done that. She would have immediately decided she was pretty sick, would have felt alarmed, would have become flushed and feverish, would have neglected her duties, would have made me a lot of trouble, causing me to neglect my duties,

and dear knows what all—but I did not say any such nonsense. I spoke the *Truth*; she went off and attended to her business all day, I went off to mine, and to-night she has gone to a reception.

Which is the wiser, to speak words of Truth or words of error?

If you think it does not make any difference what words you speak, try sometime when you are nervous, or think you are, instead of, "I am so nervous I don't know what to do with myself," or "I am so nervous I feel as if I should fly to pieces," say, "I am perfectly strong and calm and peaceful. I am quiet. I am at rest. I feel perfectly harmonious and at peace," and see how differently you will feel. In the same way can you handle yourself for inefficiency, ignorance, poverty, etc., etc. Never again say it makes no difference what words you use, for it does make a difference. It makes the difference between living or dying, sickness or health, weakness or strength, ignorance or intelligence, capability or inefficiency, poverty or plenty, sweet temper or ugly temper; in fact it makes your "within" either a heaven or the other place. Would you not better try and speak true words? It is never too late to mend. Begin now and train yourself to speak and think true words, then "Shall thy health spring forth speedily." The Scripture says, "A man's word is his only burden." He makes himself grievous burdens by many words, but true speaking sets him free from all evil. "Ye shall know the Truth and the Truth shall make you free."



## CHAPTER XIII.

## THERE IS NO DEATH.

I heard lately of a beautiful case of healing. A little baby was very ill; three doctors, its mother, grandmother and nurse all thought he was going to die. The baby's grandfather was the only one in the family who knew anything of our blessed law of healing, and he felt the thought so strong against him that it seemed as though his words were "as peas thrown against a stone wall with the hopes of breaking it down;" finally, one evening he was told, when he returned from his business, that if the baby could live through the night that he could possibly be saved; they were trying to keep up his strength on whiskey, etc. He then felt that he *must* speak the health giving word, and the words "All things are possible to them that believe," were shown to him. He went in and sat down before the baby and his silent words were something like these: "Fear not, baby, Jesus is here; Jesus loves little ones and you are all right and safe in his care; peace, peace, baby; you belong to Jesus, fear not." Soon the child began to spring up and

down and looked him steadily in the face with arms and legs agoing. The grandfather took the baby and walked up and down with him, still treating him, till he was filled through and through with the joy that comes from speaking the Spirit-given word of Truth.

The baby was soon in his accustomed state of health, and the dear grandfather is filled with love and gratitude to the Father of lights who gives such good gifts to His children always.

Truly the word of Truth is Spirit and Life. It is health to the flesh and marrow to the bones. Who would not speak this loving, healing word? It is with this word that we can be *kind* to one another; with this word that we can cheer, strengthen and encourage. "Little children love one another." Be good to one another in your thoughts—be charitable, be patient with one another, and speak the true word in love always. Thus can we *fulfill* the law of Christ.

There is no death. What seems to be so is only an appearance. Life is real. Life is true. Everything and every one has a right to manifest life because the Real and True ought to be made manifest. That ever any evil thing seems to be made manifest is because of ignorance, but as we grow in knowledge of the Truth that much more do we make Truth manifest.

The last error which we shall overcome is the error called death. We must learn to make eternal Life manifest. You want to spiritualize your thoughts and know your God, and

the true thoughts will manifest for themselves a true body.

It is not necessary for us to be sick or to suffer and die. Not at all. Health and strength and life are our birthright. We can sleep the sleep of the just. We can "rest in the Lord." We can awake in the likeness of our Creator, all peacefully and calmly and beautifully.

Do you ask why your word of Truth was not able to keep your husband or your mother here? "Why was it when you had spoken the word so faithfully?" Sometimes it takes faith on both sides. Did your husband or mother have faith that the Lord is the health of His people, or did they believe in sickness and death? If they believed in the latter they only reaped what they had believed. If you believe in life and health, you will symbolize that you do by expressing life and health. It reads, "according to *thy* faith be it unto thee."

You cannot have faith for your husband or for your mother any more than you can sleep or breathe for them. Every man must work out his own salvation. Every man must think for himself and understand for himself.

Think your true thought, your loving thought, your healing thought, until you see for yourself the Truth of your own Being, then will you be better able to speak the life giving word to your friend. As long as we believe in sickness, suffering and death, just so long will we be called upon to go through those things.

It makes a mighty difference to us what we believe, and our beliefs are sure to fruit for us. Let us believe

that the Lord is the health of His people and that our God is the God of the living and not of the dead. We can encourage this belief if we want to—whatever we really intend to do, we can do. See what the little boy in “Tim’s Tales” accomplished by saying, “I can and I will.” Those are really magic words. We can accomplish so much by them. After we have determined that we *can* and we *will*, then we must hold our idea in mind until we *have* accomplished it.

We *can* grow into a knowledge of the perfect doctrine. Now let us *do* it.

If we want to save the nation we must begin with the children. “Suffer little children to come unto me and forbid them not,” means much. The children accept the Truth so beautifully, and when it is once shown to them they trust it so implicitly that they are veritable miracle workers indeed. The Spirit speaks to their loving little hearts and tells them just the right thing to do and say. So you see the children must be taught, and this is the mission of Truth. It will teach the children to be bright and happy, to be strong and brave and good. It will teach them how to handle the affairs of life; in their homes and in school—with playmates, parents and teachers. It will show them the *pleasure* of doing good and being good.

## CHAPTER XIV.

## MEDITATIONS FOR THE SABBATH DAY.

I know a lady who says when she was a child, Sunday was such a gloomy day for her. She was made to feel that everything she did was wicked because it was Sunday. It was constantly sounded in her ears, "Hush! remember this is Sunday!"

But now since she has found the Truth, in this very "hush" is her peace, her joy, her calm, and her satisfaction. It is her holy Sabbath day. The man-made Sabbath, which she disliked, has been turned into a spiritual Sabbath day for her.

It has been said that "nature observes no Sabbaths. The grain grows, the flowers bloom, the wood burns, the waters run, sun shines and rain falls as much on the Sabbath as on other days; therefore, as there is no natural nor divine law in it, it is plain that it is merely an observance." Jesus Christ also taught this, for he said, "The sabbath was made for man, and not man for the sabbath."

He taught us to do on that day as we were led or

prompted. The real Sabbath is a day of *Rest*. In it is found peace.

The real Sabbath is only to be found within the soul. When we have peace, when we have rested from our labors of striving, of criticism, of condemnation, of any and all error thoughts, then we have "rest unto our souls" and we are in the Sabbath day—the Holy Sabbath day.

It is possible to attain this state of mind. How? By living up to your highest ideal all the time; thinking your best and truest every minute. Unless we live up to the understanding we now have what would be the use of our having greater understanding?

Unless we use our *one* talent, what is the necessity for our having ten? Why should we be provided with great riches when we do not use the little money which we now have to the very best advantage? He that is faithful over a few things shall be made ruler over many things.

When I first saw the light of Truth there was one passage of scripture that was of more comfort to me than any other, viz.:—"The race is not to the swift nor the battle to the strong"—but to the *steady hearted*. I saw so much to do for myself, so many errors to overcome, so many physical disabilities to come up out of, that I thought I never, never could get where I wanted to be. I was one day seemingly clear disheartened when I heard my teacher say at a meeting, "The race is not to the swift nor the battle to the strong"—but to the steady hearted. My heart gave a great leap—I said to myself, "I can be that, I can be



steady, I can be steadfast, I can try and try and never give up trying until I am cleansed from my error thoughts, until I am strong and well." From that day to this I have never once faltered in my intention to steadily pursue this Truth. Through misrepresentations, through criticism, through scoffing, through sickness, through health, through seeming failures and beautiful successes, I have kept steadily on, and I am beginning to see that "They who persevere to the *end* shall have a crown of life." The end means to the end of error, or he who perseveres till he has overcome his error. He shall reap the reward which right thinking brings. This reward is knowledge of Truth, peace in the mind, and all prosperity. Is it not worth being steady hearted for such a reward?

Do not forget when you are denying and affirming that it is a certain mental state that you are attaining. Whoever is strong in his thoughts of Truth must show out a strong body. If you will attend well to your thoughts, your body and circumstances will be all right, just as they should be.

Every thought we think is just as though it were put at interest, and it "bears fruit after its kind." Do you think loving thoughts of people? then every one loves you. Do you give every one you see a helpful thought? then you receive many helpful and uplifting thoughts.

This is the way we can "bear one another's burdens."

Do not be afraid of being too kind or too considerate or helping people too much. No! Give them of your true thoughts "good measure pressed down and running over."



In this way can you fulfill the law of Christ, the law of love. Turn your thoughts to Spirit and say, "It is sweet to do Thy bidding. I love to do as Thou hast commanded. Thy will is my will," and then when in this heavenly state of mind just love the person you thought you did not love, or treat your patient, the one who is the slowest in being healed, and see if the result will not be glorious. *Let* the Father's will be done in you.

Spirit is omnipresent and omnipotent. Spirit is Substance in all places and pervading all things. It can only be seen by the mental eye and handled through thought.

By the use of true thoughts Spirit will do all things, for doing, you know, really means *thinking*. If you speak of a certain man and say he is a wicked man, you mean that he has wicked thoughts, because he proves that he has by the dreadful things which he does. If you tell me of a good man, you endeavor to show that he is good by the good things which he does. Now if you state that the Spirit is omnipresent you want to show that It is by proving that It is always with you. The fruit of Spirit is love, joy, peace, gentleness, goodness, faith. Are these things always with you? If so, Spirit is with you indeed.

You know there is no world to *you* except that of which you are conscious. The things that go on in the world every day that you know nothing of, are just the same to you as though they were not. If you are mourning at a funeral all that appears to you is grief; while at the wedding festivities in another part of your town, all appears to be joy and

bright, happy hopes; therefore, there is no world to you except what you are conscious of. Now unless you have the fruits of the Spirit, it is just the same to your consciousness as though the Spirit were absent; but in reality the Spirit is always present, ever present, omnipresent. This loving Spirit is omnipotent and can do all things. Now, of course, that does not mean that by some magic It will do your material work for you; not at all, but by the exercise of your thoughts that you can lay hold upon this ever present Spirit, and by It be enabled to do all that belongs to you to do. This Spirit is in you and through you, under you and over you, and It is working through you and by you, and for you to the accomplishing of all things; therefore, it is proper for you to say, "The Spirit can do all things"—for It can.

Do I mean that if you have a bed to make, or a room to sweep, that you are to sit down in a chair and say that the Spirit must make your bed, or sweep your room? No, I do not mean that, for your bed would never be made in that way, neither would your room be swept; but I mean that you must declare for strength and energy for yourself, till the making of the bed and sweeping of the room are a pleasure and a joy to you. You enjoy the doing of them so much, that it is to you as though you were doing nothing, the doing is so easy. Thus did the Spirit do your work. Spirit is Strength; if you think of Spirit you will be strong. Spirit is Good, think of It and you will be good. Spirit is Peace, think of It and you will be peaceful. Much

meditation upon Spirit makes one strong, light, capable, peaceful and happy. There are always signs to show how one is thinking.

“Let your communication be yea, yea, nay, nay;” that is, when you find yourself thinking an error thought, stop it by a sharp “*No!!*” When you discover yourself thinking in a true and righteous way, say to that state of mind in a coaxing, loving way, “Yes, yes, yes;” this will encourage and help and strengthen the good, meek, little thoughts that want to come so much if you will only let them.

You know your thoughts are communicated to all around you, therefore see to it that nay is said to your error thought, and a strong and courageous yea to your good thoughts.

## CHAPTER XV.

## THE SUPREMACY OF GOOD.

“There is good for me and I ought to have it.” Now if you said this positively, you certainly must have meant that the Good that was for you must be unmixed Good, or that in your Good there must be no mixture of evil. This would lead you to saying that the Good is Omnipresence. It really is logical to say that in omnipresent Good there can be no evil. Your words are the *substance* out of which your happiness or unhappiness is made. Always remember that spoken words and silent thoughts are one and the same thing. The word Good is substance, reliable and eternal. When one has a sure feeling of the Omnipresence of Good it is a natural thing for him to perceive that in reality there is no evil at all.

My friends, we are all engaged in a common work, a common cause, viz.. working out our Problem of Life. The simplest answer to the problem is *satisfaction*. We will be satisfied when we have peace of mind. The mortal thinks he will be satisfied when he has health of body, good

judgment as to affairs, and prosperity, and of course these are included in the word Good. If you think much upon the word Good you will find that your thoughts are naming some things which would seem good to you, and when you begin to name Good you are naming what will be the origin of your good, for all symbolic things represent that which is from the Good. If you are constantly dwelling upon some good which you desire, your every movement, your every speech makes toward the visibility of that good. Now, of course, if we desire to see our Good made visible, we must start from our logical premise of the Omnipresence of the Good, and reason from it as accurately as though we were working out a problem in mathematics. So when we once say *All is Good* we must do all our thinking from that premise—then we can make symbols to appear of whatever seems good for us; but, if, in our thoughts, we permit any other idea than the Omnipresence of the Good, we will make symbols to appear that would denote absence of the Good. Good thoughts are made manifest; error thoughts are made manifest. By good thoughts I mean true thoughts. The symbols often appear very promptly after our words are spoken. Our words can be spoken either audibly or silently. A thought is a word. Our experiences are the pictures of our thoughts. What is good is true.

What is not good is not true. Of course for a thing to be good it must be universally good, else it is only good for some. The Good is everywhere good and for every one



good; not good only in some places or for some people. You can easily think what would be good for every one. Peace of mind, love in the heart, congenial friends, a happy home, health, strength and prosperity. All these would be good for you and for me.

Now, of course, the reality of everything is in Mind, therefore these things cannot come to us only as we have first thought them. If you want peace of mind you must have thoughts of peace; you must have no anxious nor troubled thoughts, no antagonistic thoughts to any one nor anything, your thoughts must be of peace. The word "peace" is as oil poured upon the troubled waters. Your word of peace will bring peace out of your discord, happiness out of your unhappiness, "Blessed are the peacemakers." Do you want love in your heart? Well you can cultivate it. No matter how unloving you may be, no matter how cold or cynical or critical, you can cultivate love and *melt* these hard, cold things all away. God is Love, and with the unquenchable fire of Love will He stay by you until your errors are all consumed. You will obtain great help from this affirmation: "Divine Love has consumed all my errors." Say this in a grateful, rejoicing way and you will find your errors slipping away and the first thing you know they will *be gone*.

Do you want congenial friends? Well you can have them; it is right that you should have friends. Of course when I say friend, I *mean* friend. The world's people call acquaintances friends, but that is not at all what I mean.

A friend is some one who endeavors to do you good; a friend will help bear your burden; a friend is some one who is willing to come to your assistance when you need his help. Friendship is a sacred thing. Jesus Christ was our friend. He came to teach the world how to live. He came to teach us how to work out our life problem. He is our friend to-day, and wise are we when we listen to his words of righteousness. Everything in nature is our friend if we will let it be. This affirmation will warm you and bring courage and faith to your heart: "I am a friend to every one and everything, and every one and everything is a friend to me."

Never let yourself become so ambitious to be great as to neglect one little duty in thought, but always do first, and to your very best ability, just what your hand finds to do. Hands symbolize abilities, you know, and "Charity begins at home;" therefore if you see an ugly trait in yourself treat yourself against it before you treat your neighbor for something you see in him. If one in your own family is struggling with a burden, help him or her bear it before you go away from your home to do some "foreign missionary work."

It is in the simplest little loving things that we do in the retirement of our homes from which we get our best lessons and attain our greatest spiritual growth. I once heard of a great musician who always spent the day previous to his playing at concert in the practicing of nothing but the scales; the more perfectly he practiced his simple scales,



the more magnificently did he perform his grandest productions. You will do your best healing after a period of healing thoughts for every one of whom you think at all. You will do your best work of every kind after you have done your very best in all of your little thoughts. Your good little thoughts are like little children. "Of such are the Kingdom of Heaven."

## CHAPTER XVI.

## THE FRUIT OF THE WORD.

A lady writes: "I believe many a one now would and could believe in this healing power, but *how* is the question. During these warm days that debilitate, nursing my lovely baby, I long to be strong and think, as you do, there is no weakness." How shall you believe in the healing power? By simply perceiving that such a power exists and accepting the word that announces it. This earnest belief will bring you into an understanding of Spirit and Its ways. By this understanding can you do all things. "They that understand among the people shall do exploits." But you have not always believed, neither do you now know, the wonderful power and responsibility of the words which you speak. "By thy words thou shalt be justified and by thy words thou shalt be condemned." Whatever you believe you speak forth and you get the results of just the very words that you speak. If you believe and speak only of health, you will have only health; if you believe in both sickness and health, you will be sick sometimes and well

sometimes; if you believe very strongly in sickness you will be an out and out invalid; as you believe or as you think, so will you be. Now it is possible for you to change your beliefs and make yourself think differently. How? By the use of the proper words. "A right word, how good it is." Right words will bring you health. "A man's word is his only burden." Speak right words and you will have no burdens.

If you "do not see what difference it makes what words you speak," then you will go right on being sick, or sick sometimes and well sometimes. Each word that you speak is planted and grows. The words of truth that you speak are the "wheat;" the error words are the "tares." If you do not learn how to sift your seed and plant only "wheat" you will have to be content to reap both tares and wheat. You learned your multiplication table by saying it over and over, and you may have used it quite a while in your little sums before you really understood what you were doing; you brought your answers all right because you worked according to your rule. One day an understanding of what you were doing flashed upon you, and always after that you worked your example from an understanding of the rules and the truth of mathematics.

You must begin in science by reasoning, and by the *persistent* speaking right words *whether you understand them or not*. You will understand them one day and your delight and joy at knowing that you were obedient when you did not understand will be the "Well done, good and

faithful servant. \* \* Enter into the joy of thy Lord." "The word is God." "In the *beginning* was the Word." We had the word to do as we pleased with it. Make "the beginning" for *you* now.

Speak your true word and create for yourself just what you want. You not only have that privilege but that power. You want most of all to have health, do you not? Then speak the word for health till you have filled every cell and pore in your body with the word of health. Speak it till the quality of every drop of your blood is changed. Make it rich with the fervor of your speaking. Tone up your nerves till you are unconscious of having any, so strong can you make them. Think all the time of health and strength, health and strength and vitality. Say the words over and over and over. Charge your whole thought with them. Some people spring to the understanding of the truth of right speaking very quickly; they are quickly healed. Others say the words obediently, but with little perception of the truth of what they are doing; they are "slow cases." Others will not see it and will not do it, they "have ears to hear, but hear not." Is it not promised that "my words are life to them that find them?" How will you find them? By perceiving them, discerning them. The right words are "health to the flesh." "The word is God." "God is not a God of the dead but a God of the living." You only know the words of God when you understand how to keep health. Just see how much Jesus taught about life and health; how he healed the people when they would have faith

that he could speak the healing word; how he demonstrated life so fully that he took it up after they had crucified him. See how plainly he showed that it was the Father's will for us to be healthy and strong; for with his works of healing he said it was the Father's will that he was doing. Take your Bible, read all that it says about health—read everything about the “word,” and see if you are not convinced that one of the purposes of the blessed book is to teach us that we can be well and strong, and that it is right for us to be well and strong, and that we really must be well and strong if we want to honor God.

Do not have any self-condemnation that you have not always spoken truly. No, leave all that; “let the dead bury its dead,” but begin now to speak truly. Now is the accepted time. It is always now. Be obedient now.

When you set out to speak only true words, when you deliberately watch your thoughts and stop every one that intends to think either of sickness or debility, or nervousness, or fear, or anxiety, or sorrow, or poverty, you do not have time for much else, do you? Well, it is with “*all thy heart, all thy soul, all thy strength, all thy might,*” that we are commanded to worship God. (God means the Good). This simply means, think about the Good with *all* your thoughts. Has any one accomplished this? No, but many are making wonderfully rapid strides toward it, and they can testify to the joy and peace that come with so thinking, and the health that is their reward.

Of course you remember in your serving that you are to

bear one another's burdens. What are burdens? Wrong words and their accompanying results. So you must deny away error not only for yourself but for every one whom you hear speak error, and even for all mankind. You would not be happy to be well yourself and know that other people were sick; or you could not be at peace yourself while you knew any other people were weak and nervous. You would not enjoy your plenty while you knew any others to be in poverty.

Jesus Christ came to save *the world* from these things. We were told to go into all the world and preach the gospel to *every creature*. How else could you do this except by your thought or your word? You would be glad to have any one help you, would you not? "Do unto others as you would be done by." Say, "I deny sickness for myself and for every one in the universe." Deny away everything you do not want. Affirm everything you do want. The fruit of your lips shall be created for you. You are not puzzled to know what the true words are, of which you are always to speak, are you? The true words are the words of the Spirit, viz.: love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Rotherham in his translations, has also found graciousness, faithfulness, meekness and self-control. Do you think that if you always try to see these virtues in yourself and others, that you will be condoning evil? Well, you will not; you will only call these into manifestation and extinguish the errors.

You would not endeavor to see these things if you were



not cultivating love of the Good. And don't you know that Love is to *melt* all the errors away? It will do it. Try it and prove it for yourself.

If it is hard for you to demonstrate over some people and some things, you must know that you needed that very thing to make you strong. A perfect character is a strong character. A perfect character must not be lacking in one thing. You build your character by your thoughts. So examine your thoughts and wherever you see yourself lacking, there is the place to strengthen. If you were going to take a voyage on the ocean you would want the ship's carpenter to go over the vessel and strengthen the *weak* places, would you not? You would want to feel sure that you were going to be carried safely over the sea.

As soon as you have the least little desire to know Truth, you have "set sail" or started out on a voyage. Now are you going to be wrecked by the first little squall that comes up, or are you intending to go in a strong ship? A strong ship is what you want, of course, therefore you must strengthen the weak places in your character until you become perfect. "Whole every whit."

If you are sick be determined to get well. Rid yourself of every belief of sickness, and in doing this, you will also strengthen your courage, your faith and your will. The ship might be lost at sea if *one* weak place were neglected; so you will fail to form a perfect character if you consciously neglect to strengthen one point. Jesus Christ tells us, and so does Paul, what things to cultivate to make us



perfect. Don't you love to watch the children grow?

Just so will it be a delight to you to see your perfect character being formed. Never, never scold yourself because you do not grow faster, and never waste any time in self-condemnation, but just lovingly and *cheerfully* do your best all the time. If you find you have made a mistake, forgive yourself immediately and say, "Well, I'll do better next time."

Never feel that anything you have to demonstrate over is an evil, because it is not. It is just the thing you need to make you strong. You know the blessings are promised to "them that overcome." As long as you have nothing to try your strength, you do not know how strong you are or what you are capable of doing; but when you do have something to overcome, you have an opportunity of proving your strength. If you are sick you have the opportunity to use your word, your faith, your courage and perseverance to speak yourself well.

If you are poor, speak the word of bounty till your daily needs are provided for.

If you feel ignorant, speak intelligence for yourself.

If you lack good judgment or are vacillating, speak strength and wisdom.

If you feel that you allow other people to influence you into doing or not doing things, against the dictates of your own judgment, speak yourself free from their mentality and affirm strength and sound judgment for yourself. No matter what you are, you can be just what you want to be if

you will speak your word in faith and understanding long enough.

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” God is Spirit, so the kingdom of God is the kingdom of Spirit. Righteousness is right thinking, or thinking the thoughts of Spirit. After we think right thoughts all things are set straight for us. If the things are not set straight we have not yet thought exactly the right thoughts. All things manifest in us are the result of our thoughts. Hence—“Nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad.”

Do you think that you can think selfish, avaricious, lustful, uncharitable, revengeful, deceitful or cruel thoughts and nobody know it? Well, indeed, you cannot. Everything that comes to you in your life is either the result of your own thoughts or the thoughts of some person or persons by whom you are influenced. Therefore, you must purify your own thoughts and strengthen yourself against, in any way, being influenced by other people's thoughts. My word for this is: “The Spirit of Truth surrounds me and guards me and defends me from *within* and *without*.”

Little children are made sick from the thoughts of other people. Tell your baby that no error thought can affect it. That it is folded around and guarded by the Truth. God is Truth. God is Good. Baby is folded around by the Good.

## CHAPTER XVII.

## THE POWER OF BLESSING.

Do you ever allow your thoughts to dwell upon the word *bless*? One of the meanings which Webster gives to this word is, "to wish happiness to;" therefore, when you bless any one, you wish them happiness. So do you not see that if you bless your enemies that you are really wishing them happiness? and when you wish them happiness you have forgiven them. Perhaps some one has done you a great wrong, and you have tried to wipe away the memory by your denials and affirmations, with seeming failure, for the memory still remains; perhaps you feel now that some one is not acting justly to you, and it seems so hard for you to bear his conduct or forgive him for it; well, just bless him, and I promise you it really will set you free. I know, for I have tried it. Say to such an one, "I bless you! I bless you!" Take this one mentally close to your heart and hold him there and say over and over, "I bless you, I bless you." Until you try it you cannot have an idea how much good it will do you. It will melt down all

your malice, revenge, cruelty and unforgiveness more quickly than any other method that you can use. You will cleanse your own thoughts more effectually than by denials.

When we are once convinced that a thing is for *our good*, we do not find it hard to do. On the other hand, we love to do it. This might be one of the meanings to "my yoke is easy and my burden is light." Jesus Christ loved the people whom he taught and he loves us, hence it is very plain that what he told us to do was for our good and for no other reason. When he told us to bless it was because he wanted us to be happy and at peace with ourselves, and he knew just what sweet peace we would realize if we would but bring ourselves to the saying of "I bless you." It is a lovely word to say to the people you meet on the street or in the street car, who look tired and unhappy. The little children will look at you and smile every time you say it to them.

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." God is Spirit, so the kingdom of God must be the kingdom of Spirit. Seek to enter into this kingdom. "They that seek shall find." "To them that knock it shall be opened." Any word of Spirit will help you into this kingdom, but the word Spirit Itself, will surely let you in. It has been said that the word Spirit cannot be defined; but God is Spirit and "God is Good," therefore Spirit is the kingdom in which we will find all good.

In Spirit is all understanding of how to obtain and keep

peace, intelligence, knowledge of the deep things of God, perfect health and all good of every conceivable kind. If you were going to make a copy of a picture, "the original" of which you admired very much, and to which you had welcome access, you would not first make a copy of another's copy, would you? Of course you would not. This other copy might be very good indeed, but still there would be imperfections and blemishes in it which are not in the original, and you would unconsciously copy them as well as the true points, and they would become impressed upon your mental vision so that you would have much work to undo, when you came to make your copy of the true picture. In just this way do we want to take away from our mental vision any but a perfect character; or any words but perfect words.

Just as it is always economy to buy the best of anything, so it is wisdom for us to dwell upon none but true words, and have no ideal before us but a perfect character. We are welcome to use the best words, the truest words, the most beautiful words, the strongest words. We are welcome to use the words which will straightway let us into the kingdom of heaven, therefore we are "foolish virgins" if we do not keep our lamps filled with true words.

We are perfectly welcome to attain the perfect character of Jesus Christ; he even invites us to follow him; he does everything he can to help us and encourage us; everything he can to strengthen and cheer us. He is always with us, to guide us into all Truth. Who would not take him for a

friend? Who would not strive to attain his character? Who would not want to enter into the kingdom where he dwells? That perfect kingdom contains riches untold, gems most rare, gold most fine and treasures more precious than are found in any other kingdom. This kingdom is heaven, and it is to be found "within men." They enter into it by thinking true thoughts and speaking true words.

Sometimes we take this kingdom of heaven by storm or violence, so much do we want to realize it. We often speak words for what we want to see or realize, as though the thing were already here. We want to see our words "fruit" for us. We want to believe that we have already received, so do I make my strong affirmation, "I am in the kingdom of God, and all its treasures are mine."

"Divine satisfaction" is the word that contains all the other things which you desire to have, and satisfaction will never come to you until you have made for yourself a strong and steadfast character. You build your character by your constant thoughts. The more truthful your thoughts, the more beautiful a character will you develop. This building of a beautiful character for yourself may be done through much tribulation; for instance, you might have been at one time of a very cross, peevish disposition, and might have seemed to have no control over your temper at all. Then you might have heard something of the Science, and a desire sprang up in your heart to live the Science, which would of course mean that you must overcome your ugly temper. It might take you months and years to accom-



plish this, and yet by meditation upon the right words you surely would succeed; you would not only succeed in overcoming your temper, but you would be strengthened in every way. There is no one thing that develops a strong perfect nature more than does the steadfast determination to overcome an ugly temper. A steadfast determination to do the right thing, a strong will that will not be moved or shaken from an endeavor to do the right thing, will change the entire character from a weak, vacillating quality of mind to a brave, courageous and steadfast quality. "Be ye steadfast in the Lord," means be steadfast in your right thinking according to true Being.



## CHAPTER XVIII.

## RESURRECTED THROUGH CHEERFULNESS.

Lately the latter part of the "Apostles' Creed" has been ringing and ringing in my ears, viz.: "I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

How much more do I believe those beautiful words now, than I did then! I not only now believe in the Holy Ghost, but in Its omnipresent power.

Catholic means Universal, and it is the Church Universal in which I now believe. Our Church must be in our own hearts. The kingdom of heaven is within men, so is the Church. Holy means perfectly pure, so the holy Catholic Church means, that when all men have perfectly pure hearts, will the kingdom of heaven come on earth.

A saint is one whose thoughts are centered upon holy things; the communion of saints is where two or more together hold their thoughts upon some great truth.

You do not think one has to die to become a saint, do

you? No, for there is no death, you know. Everything is here and now.

The forgiveness of sins we all must believe in, or the resurrection can never take place. You know that almost all people who are sick either believe they are now, or have been, great sinners.

The resurrection is a very important thing for you to understand, and unless you are perfectly sound and well in every part, you do not believe in the resurrection from the dead. While there is any sickness in you, of any kind, you are believing just that much in death, and your ailing sense must be removed. You have lurking somewhere in your thoughts a belief in death. Get rid of it! Just as you think, your body will show forth. As you become more and more conscious of Truth, and more and more spiritually minded, so will your body become more spiritualized and healthy in its manifestation; but you may be very sure that there is a belief in death to be driven out as long as there is the least little bit of disease or inharmony in the body. You can easily prove to yourself when you really believe the resurrection by having your body in such a healthy state that you will never remember that you have it, only as you use it.

You never remember about your body when you feel well; it is only when you are tired, or sick or in pain, that you think of it; therefore, you are in your healthiest state when you are entirely forgetful of it. If you have perfect sight, you do not think of your eyes, but you are always

reminded of them when you are not seeing what you want to see, or are suffering with them in any way. Therefore, until you are in such a healthy state that you are regardless of your body, you still need to deny a belief in death and to declare for "Life Everlasting" and perfect health and strength. Now when I say be "regardless of your body," I do not mean be neglectful of it. These are two entirely different words. By "regardless" I mean that you do not have to consider your body. You can do whatever you want to do, and ought to do, and you do not have to stop to consider your body. You do not have to say, "I would like to do so and so if I only had the strength;" "I cannot do so and so on account of my heart;" "I cannot eat so and so because I cannot digest it." So until you can do whatever you want to do, or ought to do, you must continue to treat for health.

Now to be neglectful of your body is quite another thing. Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So take the best possible care of your body that you can, for the glory of God. Go over it as you bathe, with the words "eternal Life," or "Health secure," or Strength omnipotent." Put some word of Life or Health into every part of your body until you are in a happy glow. Resurrect every part of your body, until health only does it show.

A sacrifice is an offering. You must offer your body a

living sacrifice, so Paul says, and not a dead or sick sacrifice.

Holy means perfectly pure. Do you not see how the whole teaching of the Scriptures makes for health?

It is said that if one finds the true way of getting health, that he has found the way to obtain everything else. What can one not accomplish if he has health? And what can he accomplish if he has not health? So do you not see the importance of your having perfect health? I was taught to say, "I am perfectly sound and well in every part. I am alive with the life of Spirit. I am strong with the strength of Spirit. I am healthy through and through, and I trust in God."

I can never tell you how much these words have been to me. They are a tonic one never can take too often, and the oftener they are repeated, the more they mean, and the more do they strengthen and heal. If you do not realize that you are every whit whole, say these words.

Say them in a strong, courageous, energetic way, and see if they are not the best tonic you have ever taken.

You know, do you not, that when I am speaking of health or healing that I am meaning mental healing? Your body is only a reflection of your thoughts. When you treat for strength, I mean make your thoughts strong in the Truth, and do not be weak or wavering. When you know that you ought to do a thing, be strong enough to *do* it, and do it right off, too.

When you treat for health it is to make your thoughts

healthy and pure. It is all for your thoughts, and the body comes along afterward and shows forth what the thoughts have been.

You find it a great pleasure to watch the effect of your true thinking, do you not? It is wonderful what a delight the holding of true words becomes. David said, "I will bless the Lord at all times; His praise shall continually be in my mouth." The Lord is our own true Being. David sang praises to this Lord, and from his line came the Christ. So will the Christ be born in us if we will as faithfully sing our praises.

Thinking of David brings to me another sweet singer, one of the beautiful healers of to-day. Reports have come to me of his lovely healing, from the people of his city, and when lately he was in Chicago I questioned him as to his method in treatments. He told me that his best cases were when he had *sung* his treatments.

Did *you* ever try that way? You will find that you can do your thinking or mental speaking in a singing tone, and that it will have the very healthiest effect upon you. You can mentally sing same little verse or hymn whose words you love, and they will keep you happy all day long, while you are doing work or are in any position where you cannot sing aloud. Here is one of my favorite songs of self-treatment:

"God is love; His mercy brightens  
All the paths in which we rove.  
Bliss He wakes and woe He lightens;  
God is Wisdom, God is Love."

We have never sung enough. Let us sing more.

My eyes have just chanced (?) to fall upon the following in a newspaper: "Professor Tarchanow, of St. Petersburg, lectured recently on 'The Influence of Music on the Human Organism,'" and affirmed that music is of the greatest service in the treatment of disease, and that, by the proper use of music, the system can be tuned like a musical instrument. \* \* \* The Russian savant expressed the conviction, that a time will come when music in the hands of scientifically trained physicians will be acknowledged to be an agent of great power for the relief of suffering. \* \* \* 'How can music fail to relieve,' exclaims Tarchanow, 'when a series of cases has proved that it is the most powerful regulator of men's moods and feelings which dominate many sides of the psychical and physical life of the organism?' "

I, myself, had an experience when I was a young school girl, that makes me believe that our Russian friend is right. It was the first time I took "laughing gas." I went to the first dentist in Philadelphia that I had heard of, who administered "laughing gas," to have a tooth extracted. I was very nervous and frightened about it, but when he put me in the chair he said, "Now do not be afraid, for there is nothing to be afraid of. Just imagine that you are going to the opera, and see if you will not hear some beautiful music." The next thing I knew was, that my friend who had gone with me, was shaking me and urging me to sit up, for all was over; but I did not want to move, for there was



such heavenly music for me to listen to, that I was in a state of ecstasy almost. Suddenly the music ceased. It was from a music box, and the dentist said they "often had to stop the music to get the patients to arouse." Several times after that I went to other dentists and took gas, and in every instance suffered intensely. Surely harmony of every kind is divinely appointed.

Cultivate the habit of cheerfulness. Our demonstrations in ourselves are not half demonstrations unless we are cheerful about them. "But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

If there is anything in yourself to overcome, do not be down-hearted over it so that every one will know it, but be heroic enough to do your demonstrating in private as much as you possibly can, and you will be rewarded by such complete demonstration over yourself that every one will see and know of the power of your word of truth. You know, do you not, that cheerful people are a blessing to have around? One gloomy person can cast a damper over the happiness of the whole family; but "a merry heart doeth good like a medicine." Now "a medicine" does not mean necessarily something to swallow down your throat, but it can mean "a remedy." And I am sure we all know that cheerfulness remedies lots of things. A cheerful person makes sunshine in the home on the very cloudiest day.

The children and young folks are willing to stay at home



if there is cheerfulness there. Troubles become very small the minute that we laugh at them.

If anything annoys you just be brave enough to laugh at it, and lo! it is gone. If you will summon up in yourself the courage and power to laugh at troubles when everything seems against you, you may know that you will soon be able to work miracles; indeed, you have worked a miracle if you can laugh over anything that once would have made you weep. You can do all this by just simply realizing that the Good is absolute. This will resurrect you wholly.

## CHAPTER XIX.

## CONSCIOUSNESS OF OMNISCIENCE.

“Good hunting-dogs never give over the game till they have got their prey.” My eye has just lighted upon these words, and instantly I see that we are “hunters.” We are seeking to find our true selves, or “our game.” The dogs intensely enjoy “the hunt,” so may we. If the game were given to the dogs, there would be nothing for them to seek, therefore nothing for them to do. If God were entirely manifest, there would be no seeking for us to do; there would be no new treasures for us to find; no new countries in the spiritual realm for us to discover. With nothing to do, we would stagnate.

Unless we are conscious of possessing a thing, it is just the same to us as though we did not have it. God is all in all. Our work is to become conscious of this fact. This is why we pray; that we may become conscious of having the thing we pray for. That is why we treat; that we may become conscious that the desired condition is manifest. To our longings, our aims, and our aspirations we say,

from our knowledge of Omnipresence, "it is," but we do not prove that "it is" unless we have made it manifest to our own consciousness.

Now you say that God is Good; is omnipresent. If you were conscious that God is Good and Omnipresent, you would never know sin, sickness or death in any form; if you were conscious of Life, you would never even hear of death. "Make me conscious of Thee and Thine Omnipotence, Omniscience, and Omnipresence," is a good prayer.

If you were conscious of Omnipresence, you would have no fears nor doubts. If you were conscious of Omnipresence you would never fail to heal your patient nor bring any desired thing to pass. You have faith in the Good; if you had not you would never enter into any undertaking, would not expect to wake in the morning, nor get to any journey's end; but you are not conscious of your faith.—"Make me conscious of my faith in Thee."

You know that there is power in your healing word; if you did not, you would never undertake to speak a healing word.—"Make me conscious of faith in the power of my word." You have faith in God; you have faith in man; become conscious of your faith and dominion is yours.

The trying of your faith will strengthen your will. One lady told me lately that she was learning so much from my affirmation, "I consciously will to do Thy will." If you hold those words, you will soon be shown whether or not your will is in accord with the Divine will.—"Not my will, but Thine be done."

When you find that your will is apart from the will of God, say to it, "I do not know you; but it is Thy will, O Father, that I love to do." What you love to do, you surely will do. Be in love with God. "Love lightens labor." The will of God is easy for you to do when you love to do it. What is the will of God? To speak, think and live the Truth!

Preaching the gospel, healing the sick, casting out demons, and raising the dead are the results of consciously speaking Truth. Therefore to become conscious of Truth is your life work. Doing is very easy after you consciously know how to do; indeed, the doing then becomes nothing at all, it is so very easy. It will be nothing for you to walk on the water after you know how. You can easily raise a Lazarus after you know how.

Omniscience is a word that will bring you into understanding. "I am consciously one with Omniscience," is a prayer of faith of which worlds can be framed. After you know the Truth, it is easy to speak It; therefore seek to know the Truth. It is for you to know. Know It, and you shall be free.

The very best way for you to overcome all error in yourself, is to keep your thoughts on Principle instead of yourself. If you meditate intently on God, and of Man's oneness with God, you will forget yourself and become lost or absorbed in this oneness. This is the very surest way to overcome selfishness and all beliefs of error. You can be in the world and perform all your duties, and yet all the

time be conscious that you are Spiritual, and dealing with Spirit only.

Jesus Christ said you must be in the world but not of it. Mr. Moody's example of this is, "A ship lives in the water, but if the water gets into the ship, she goes to the bottom." So Christians may live in the world; but if the world gets into them, they sink. If you look upon the world and your affairs as being material and full of evil, they will overwhelm you; but if you see all things as Spiritual, you will be enabled to handle them all with capability and efficiency.

To be spiritually minded does not mean that you must withdraw from your business and live a hermit's life. No; it means to stand right where your duty is, and to do it lovingly; to regard it as sent from God, to be grateful for the ability and strength to do it; to do it so well that in the doing you develop efficiency undreamed of by you, and strength and power that will serve you forever after. If you could not be Spiritually minded just where your duty lies, you could not be spiritually minded in any situation or under what you might think the most favorable circumstances. It is bravest always to do your best just where you are, rather than to run away and hide somewhere, away from all obligations.

To love to do the Father's will is the only doing worth while.—"Lord, I put my hand in Thine, and Thou dost lead me."—This attitude of mind will relieve you of all responsibility. If you realize that God is the only Presence, you will be conscious of the fact that you do nothing, but God

It is that doeth all things through you. In God you live and move and have your being. Be conscious of this, and all things are yours.

## CHAPTER XX.

## TRUST IN GOD NOW.

Have you ever thought of how surely the morning follows the night? of how very sure the morning is to come? The night (the time of trial) is only for a little while; the day, the beautiful light, dawns in all its brightness in the fulness of time, neither can it be kept from dawning.

In times of trial the only thing for us to do, is to do what seems to us to be right, and then leave all the rest to the omnipotent Ruler, who guides and governs in just the right way, and who always doeth all things well. What a wonderful peace will come to you if you will really trust in God! How beautiful is the trust of a little child! How sure it is that it will be cared for. No doubt nor anxiety ever crosses its mind. "Except ye become as little children, ye shall not enter into the kingdom of heaven."

You must trust in the Good if you want peace and joy and gladness. Heaven is peace. You cannot be in heaven if anything disturbs your peace. Let nothing disturb you, nothing frighten you. The Good is ever with you. Turn



your thoughts to It, and acknowledge It, and realization of It will surely be yours.

One lady says she does not know how to tell when she is "led of the Spirit." She does not know when she herself thinks of a thing to do, or whether or not the Spirit has "thought her."

Could you not settle that question, my friend, if you were to acknowledge only one Mind? if you were to acknowledge that every good thought that comes to you is from this one source? You know Jesus said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not out of myself: but the Father that dwelleth in me, he doeth the works." Yet you know that he was continually going about doing good. He acknowledged but one Mind. "I and my Father are one."

You know that you are immortal. You are acquainting yourself with God day by day. You are learning to know that your God is altogether Good, and from this knowledge you are unfolding and unfolding your own real self, which is good also, because created of God. You do not realize from day to day how very fast you are increasing in knowledge and grace. You are so happy in thinking your Spirit thoughts, that you do not try to recall your past belief of ignorance, nor should you. You do not even try to recall happy yesterday. All the past, no matter how happy, is as nothing to you compared to the glad joyous now. Now is the time that you realize the goodness of God. Now is the time that your perception of God as your life and light is

clear. You know that now are you Spiritual, that now all things are yours. "Now are we the sons of God."

It is a blessed thing for the earnest Truth-seekers to know that they surely will find the true God. "They that seek shall find." How many times have our ideas of God changed? And with each change the teacher within tells us we are coming nearer to the true God. "My perception of God is clear; my realization of God is complete," is a good affirmation.

An earnest Truth-seeker is one who is determined to know the Truth for its own sake. "Seek first the kingdom of God and his righteousness." To seek God and his righteousness means to try to think the thoughts of God. Seeking to know the truth about God and about one's self is the only thing that profiteth. Health secure is only to be found in God.

Many a so-called "wicked man" seems very healthy and strong and hardy, but his good health is only a belief. He has only for a time had a belief of health, which in a few moments can change into a belief in illness.

Many very religious people are sick for years, and they think they are chastened by the Lord, but you know that could not be, for the "Lord is the health of his people," and He could not be both health and ill-health at the same time, for the same fountain cannot send forth both bitter water and sweet at once.

If you think or say that you believe God sends sickness upon you, you will be sick most likely until you change

your thoughts from such error into true thinking. It is not a special mark of favor from God to any one for them to be sick, oh, no! it only means that as long as they believe God sends sickness on them, they will be sick and suffer, for the law is, that according to their words will they be either justified or condemned. Did you ever notice how these people who say that God has sent their sickness upon them, try to get out of bearing it? how they will have doctors and consultations of doctors, and how eagerly they will swallow all that is offered them, and undergo all sorts of operations to try to get health, and thus really fight their God, who they say has sent this sickness upon them? Now do you know that they never believed at all that their God did this? indeed they did not, for they never would undertake to frustrate His plans. What man or woman is there who would fight the great God? None. All of these people are self-deceived when they say God has sent sickness upon them. They are simply mesmerized by the race beliefs and do not stop to think for themselves. Every living soul should know that he is a child of the good God, who never gives anything but good gifts to his children.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” If it is good gifts that God gives to His children and He is not variable, why of course He cannot send evil things. It would be well for us if we would always remember the truth about God.

“If any man will come after me, let him deny himself, and take up his cross and follow me.”

Jesus said all is good. Man has crossed that statement with the opposite, all is not good. We can never follow Jesus until we take up that cross and deny the former beliefs of evil. Do you not see how plainly he says it is man who has put the cross there? “If any man will come after me, let him . . . take up *his* cross.” Do you not hear him say *I* have made no cross with untruth over Truth, with evil over Good, or with matter over Spirit. I see the Truth. I worship God in Spirit and in Truth, therefore my yoke is easy and my burden is light. “Come unto me all ye that labor and are heavy laden and I will give you rest.”

“Take my yoke upon you and learn of me, and ye shall find rest unto your souls.” Do you not see how plainly he shows that with him there was no cross? The cross is only in the carnal mind. The one who has a clear perception of the Truth sees no cross; he sees only the truth of the allness of Good, the allness of Life, the allness of Spirit, the Omnipresence of God. This is the straight gate and narrow way which leadeth unto Life. It is following the “cross-roads” which lead us unto death. Man must take up his cross and follow Jesus Christ if he wants life and peace and health. The Jews did not believe his Truth teaching, they crossed it with their own error beliefs, and sought to kill him on their cross. Did they succeed? No! His Truth made their earth tremble, split their rocks, rolled away the stone from the sepulchre which they had built, caused the

world to be re-dated and has increased and increased in glory until to-day all the nations are asking who is Christ and where may he be found?

Take up the cross of denial of Good, my friends, and think only the true thoughts that lead to life eternal.

Let this mind be in you which was also in Christ Jesus. You can only get the mind of Christ Jesus by speaking true words and thinking true thoughts. The tongue, the unruly member, must be checked in its error speaking; the thoughts must be trained into true thinking. If we want to realize life and health, we must speak the words of life and health, the words of Jesus. "The words that I speak unto you, they are spirit and they are life."

Do you not know that all that you are comes from your words? You think in words, you know, so that thoughts silent and audible are one and the same thing; they are all words. Now it is true words that we are to think and speak, and this is the same thing exactly as eating the flesh and drinking the blood of Christ. Jesus was speaking of Truth when he said, "This is my blood of the new testament shed for many for the remission of sins." "This cup is the new testament in my blood, which is shed for you." Testament means testimony. People who testify make a testament. The old testament, or the people who had testified before Jesus, taught laws and ordinances; that it was what a man did or did not do that justified or condemned him. Jesus came and overturned the old teaching; made the thoughts or words the responsible of men. He "shed"



his thoughts or his blood abroad, so that men might hear his teaching, and "remit" their error thoughts and words, or forgive them; for their error words give true words. He told them to eat his body and drink his blood, which means eat and drink his teachings.

It is only those who are in the "upper room," only those who have a "guest chamber" where the Spirit of Truth may visit, only those who carry the cleansing "pitcher of water," who may know the real meaning of these blessed teachings of Jesus, the Christ.

All may know them. God is no respecter of persons. "Ye shall know the truth and the truth shall make you free."

The Spirit of Truth will teach you all things. They that seek shall find.

"I and my Father are one." The more we use the words of Jesus, the plainer does the meaning of his words appear to us. The use of them can be likened unto digging into a gold mine, the more we dig, the more gold we find. So the more we handle the words of Jesus, the more truthful and helpful and beautiful do we find them. "I and my Father are one." Plainly do we see that Jesus meant that the Father is that "one." Can you not hear him say "Mind is all. I am the idea of that Mind." The mind works through its Idea according to Its will. The idea is nothing of itself, it belongs in and to the mind only. Shall the foot go whithersoever it will? No, it must go where the soul wills it. Can the hand write anything of itself?

No! it knows nothing to write; it is only obedient to the thoughts. Of themselves the hand and the foot are nothing; they are useful and their works beautiful, only as directed by the thoughts. I of myself can do nothing; the Father within me, he doeth the works. Happy are the meek, for they listen to the teaching of the Holy Spirit.

“O Lord, my God, do Thou Thy holy will;  
 I will lie still.  
 I will not stir, lest I forsake Thine arm,  
 And break the charm  
 Which lulls me, clinging to my Father's breast,  
 To perfect rest.”

If you are meek and lowly of heart you will hear the gentle, loving, patient, wise Father teaching you. It will do all things for you. It will guide you step by step. It will smooth the way for you. It will speak the words for you. It will heal you. If you are meek and lowly to this blessed voice, God will be manifest in you indeed. What higher honor can you ask than to be used by the Holy Spirit to do Its will. Only trust and It will use you.



## CHAPTER XXI.

## THE TRUTH THAT MAKES FREE.

One lady says she does not understand the words in the last part of the forty-eighth verse of the thirteenth chapter of The Acts: "And as many as were ordained to eternal life believed." Truth is from the beginning. It is only logic and reason to know that always was it known, or understood, that whoever believed Truth would realize Truth; and of course they who do not believe Truth will not realize it. Every one knows that he who understands the truth of mathematics will realize benefits from his knowledge; he who remains in ignorance of the truth of mathematics must abide by the losses incurred through his ignorance. Now from the beginning it was ordained that whoever would believe the Truth understandingly should have an ever present consciousness of life and love and joy and peace, and of course whoever does not believe Truth will not have this beautiful realization. All can believe the Truth, all can know life eternal.

How much more faith you have than you are conscious

of having. Your faith is reality, your doubt is shadow, or the veil that hides the real from your consciousness. Of course the veil must be rent before you will consciously see clearly.

Doubt has always been looked upon as an evil or an error in us, but it is nothing of the kind; for it is our very doubts that make us question and search, and it is our questioning that makes us, in a logical way, find out the truth about God, and after we find God according to the letter, realization of God in the Spirit will soon come to us.

Now if you have questioned until you have, logically, arrived at the premise of the Omnipresence of the Good, you must stand there. Seemingly opposite appearances must not be noticed by you at all, and you will not notice them, for you are strong and of a good courage. Any one can trust in God when everything is going smoothly; any one can praise for health when feeling perfectly healthy and strong; any one can praise for prosperity when possessing a good bank account. All such people might be judging by "the sight of the eye," by appearances that in themselves have no substance, neither are derived from substance.

It is one thing to possess a thing and another thing to know that you possess it. We always have had the good God, but we have not always consciously known it. We live and move and have our being in the good God, but we have not always been conscious that we do. The real intelligence, within each one of us, tells us that God is Good. We all want to believe this, and we all want to prove it so,

and it is only fear that we will not so prove that ever makes us doubt.

We are earnest Truth seekers. We want the Truth for Its own sake, and we will seek the Truth until we consciously both realize and demonstrate It.

Do you not find it a pleasure to trust in the Good in the face of seeming opposites? Any one can trust in the Good and say "God is good," when the appearances all point that way. There is not even a little demonstration for such an one. But *you* want to accomplish something; you want to do and be something; you want to be a herald for the King; you want to be a Prince, the King's own son, and establish his kingdom on earth and your own heirship to it. You want to prove in the face of all opposites that God is Good. You are going to put forth all your dormant courage and bravery. You are going to strengthen and strengthen; you are going to become an athlete in the cause of your King. Nothing shall withstand your word. No obstacle can stay in your path; no sickness can arrest your progress; no ignorance can darken your way. No! your sharp sword of the word of Truth cuts down all barriers and pierces all clouds. God is Good. Good is God. "The Lord God, omnipotent, reigneth."

Nothing can daunt your courage in speaking this Truth. You laugh in the face of all disaster, all sickness, all sorrow, and all sin. You know the Truth—you know it! You love to tell the Truth. You love to think the Truth. You love to prove the Truth.

It never is hard for you to speak the Truth, for you love to try your strength.

You love to stretch the sinews of your mind and overreach and overturn all appearances of evil.

You love victory.

You love power.

You love to melt all evil appearances.

You know by the speaking of your true word that you render glory unto God in the highest and peace unto man on earth. Peace on earth! Do you want to help bring it? Then speak your word, "God is Good." Peace on earth! Do you want to help demonstrate it? Then speak your word, "Health is omnipresent." Peace on earth! Do you want to help establish it? Then speak your word, "O sin, you have no power." Peace on earth! Do you want to help prove it? Then speak your word, "O death you have no sting, O grave you have no victory!" Our God is altogether Good. Omnipresent and omnipotent is He. Hallelujah! shout for joy. "The Lord God omnipotent reigneth."

## CHAPTER XXII.

## THE KINGDOM IS WITHIN.

“Medicine for the soul” is what some of the people of “the old world” called their spiritual teachings. And medicine for the soul is all the medicine that it is ever worth while to give or take. Medicine is a “remedial agent.” Of course the remedial agent must always be applied to the cause of the *dis*-ease, else the disease could never be really cured. No alleviation can be of much benefit, for, the cause still remaining, the disease is not only liable, but very apt to become apparent again at any time.

Now as we have all proven that there is no causation of any kind in the physical but in the mental only, it follows that no medicine is needed for the physical, but that it is for the soul that the medicine is needed.

The soul is that of you which thinks. The soul can be educated. Spirit does not think nor cannot be educated, for Spirit is Knowledge Itself. Spirit is Mind. One is “soul sick” when he is thinking thoughts other than health thoughts.

There is no disease of body except it is caused by sick thoughts. Sick thoughts are thoughts that are not in accordance with Principle. An ignorant thought can bring you disease of body as soon as a sinful thought.

Suppose you know that you ought to do a certain thing; that your loyalty to Principle demands that you do it; but you are either afraid of some one person or afraid of the opinion of many people, so do not obey; or it may not suit you or be agreeable to you to obey, even though you know duty and justice demand that you do obey, but still you refuse. Directly you get heart disease. Why? The heart is a symbol of Love. Love always does what is right. Love is never afraid to obey or it never refuses to obey. Perfect Love casteth out all fear. If you want your heart to act perfectly, be not afraid to acknowledge the good and right at all times. Fear and anxiety will keep you awake at night. A harmonious physical condition cannot be the outcome of an inharmonious mental condition. Perfect harmony can only be attained through perfect righteousness.

Perfect righteousness is a soul attainment, and is the result of a hunger and thirsting and earnest seeking of the soul to know its God. A soul does not get to know its God unless it voluntarily dwells upon the things of God, and puts the things of carnality out of remembrance.

It is by the word of Truth that the soul mounts into heaven and to its God. "The kingdom of heaven is within men," "The King dwells in His kingdom." The word of Truth only, unlocks the door to this kingdom wherein

dwells the King in whose possession health, peace and all good are.

Oh, sin sick soul, seek to know thy God, thy King, thy Health Giver. Look not without thee for any good gift to come to thee, for all good is hid within thyself, and thy good cannot come to thee in any other way than through thy own recognition that thy heaven is within thee.



## CHAPTER XXIII.

## TRUTH IS FREEDOM.

“Ye shall know the Truth and the Truth shall make you free.”

Now what is Truth? It must be that it is a freeing Principle; consequently whoever desires to be made free must put himself in harmony with that Principle. To know absolute Truth is to be absolutely free, therefore it follows that none, consciously, know absolute Truth.

One of the reasons why more is not known of Truth is because we have not searched for Truth with a desire to know It for Itself. We have received teaching from other people and accepted what they taught because they said it was Truth. We have accepted what Jesus Christ said as Truth because he said it was Truth, and we have accepted the whole Scriptures, unquestioningly, as Truth because they are said to teach of Truth. Now, not one word that is in the Scriptures, not one word that Jesus Christ said or that any one has ever taught us, is Truth to us until we have made that Truth our own; until we consciously realize

what they have said to be the Truth.

For many years did we religiously go to church and say, "I believe in God the Father Almighty and in Jesus Christ, His only son, our Lord," simply because it was in the prayer book to be said at that point in the service, but if we had stopped to consider what we were saying we would not have believed it at all. We know very well that Jesus Christ is not the only son of God the Father Almighty, for we know that God is no respecter of persons, but that we are all sons of the Most High. Jesus did lovingly put himself in communion with God, and he did prove Him to be the Father Almighty, and because he did this thing, we also can attain to it. What one can do, all can do. There are many now who are endeavoring to follow in the footsteps of this friend and "elder brother" because they perceive that he told truly of this freeing Principle, Truth.

That one knows the most of Truth who proves his knowledge. The fruits of the Spirit are clearly told us by Paul. They are manifestations that follow a knowledge and practice of Truth, and they would come to any child who sought Truth, even if he had never heard of Paul and his words, or of Jesus. These same manifestations bless the earnest Truth seekers of all people, who know nothing of Jesus and the Christian Scriptures.

The question is, what is Truth and where may it be found? If it is a Principle it must be Omnipresent. There are many true principles, but they must have one source or Father, therefore Truth must be Principle Itself, and being

omnipresent it is everywhere, always, therefore it is always to be found just now—here; in you, in me, and in everything. If we would never listen to a teacher, if we would never read a book of any kind, we could still find Truth were we to seek it. Let there first be a willing mind to seek the Truth, to know it, to love it and to do it and then will the Truth flow in upon us from every quarter.

We have for ages built up our false beliefs and shut out the Truth from our consciousness, but we have the privilege and the power to tear down these false beliefs and to bask in the light of the Truth, as it is unfolded in us. The mighty word, that which makes of Substance all things visible to our consciousness, is ours to speak.

The word is, in a sense, creative, for it brings to our consciousness the fruit of that which we speak. If we speak the words ignorantly we get the fruits just the same as though we speak them willfully. Error speaking has brought the conscious world into sickness, sorrow, anxiety, discord and death. Right speaking will heal the world of all this disease. I do not believe in any treatment given only to bring about physical healing. I believe in soul healing, in which physical healing is inclusive.

A healthy body is one of the signs that follow the acceptance of the Truth. He who says "Heal me and then I will believe," will do nothing of the kind. The signs follow and never precede a knowledge of Truth. Truth must be sought for Its own sake. Knowledge of Truth is freedom from all ignorance.

If you seek simply to be healed of a disease you are not really benefited, for you still have the belief that there is such a thing as sickness, and that you had it, and you are in no way fortified against having it again. Perfect healing is soul healing and every true treatment is a treatment for the soul, receptivity to which is shown by the response of health in the body. Do you want health, wholeness, soundness, completeness, harmony? Seek Truth, know It, and It will make you free from all beliefs of sickness and disease of every kind.

“God is here” are the words with which I began a treatment for a friend lately. Immediately two other friends seemed to come to me, one from another part of the city and the other from a distant state. One knelt at my feet, the other rested on my knee. A sense of Omnipresence came to me so strongly that my next words were “and here is everywhere.” Then words seemed to leave me, but a strong knowing, a surety of Omnipresence came to me not only for my three friends but for all the world. A vision of the All Good came to me. I saw things as they are, there were no appearances anywhere, there was no evil, there was no matter. Knowledge was mine. In the hour that I spoke not, and even thought not, the Son of Man came to me.

His visit was short; the pretty strike of my clock roused me to the remembrance of an engagement as though it said, “neglect no present duty; by your doing well what comes to you to do, will you deserve these lessons of Truth.” I

obeyed. My patient roused and said, "what a glorious treatment; the pain has left my chest and the ache has gone out of my legs." The second friend came to my office bright and well the next morning, although she had been in bed the two previous days. The distant friend I have not yet heard from, but I know that Truth, the sweet Healer, was there as well as here.

How mighty is Truth, and wise will we be if we seek Her.

## CHAPTER XXIV.

## THE CONTAGION OF HEALTH.

How vastly wide-spread and far-reaching is the contagion of health—strong, sturdy, robust health. Some people think it is disease that is contagious, but this is a very weak, error belief compared to the truth of the contagion of health. Did you ever think you were sick and have a call from a bright, courageous, healthy friend? Did not she have you laughing in a minute, and wanting to get out of your bed in less than half an hour? Have you not known of a whole family being cast down over the sickness of one member, when a strong, health-believing friend coming in would have them all cheered up in no time at all?

I know a physician who makes pain fly almost as soon as he comes into the room where the patient is, just because of his warm faith in God as Good; and sometimes he forgets to open his medicine case at all, and goes off without giving any, and when in the course of a few hours the patient, or one of the family, remembers he had left no medicine for her, they laugh, and she says, "Well, I am so



much better I guess I do not need any medicine," and she gets well from the working of the health thoughts which she had imbibed from this doctor.

I was one night in a fearful panic at an exhibition of fireworks. The people acted like a lot of wild animals. Women screamed and fainted; men swore and pushed and struck in every direction; children were knocked down and clothing was pulled off of men, women and children. No one seemed to have any presence of mind at all. Directly one man in a clear, steady, courageous voice called out, "Stop! stop! stand still everybody!" The people seemed electrified and obeyed. Then he called in a commanding tone in which direction a certain part of the crowd should head, and in about ten minutes this vast frightened mass of people had nearly all dispersed; only a few were left to tell the tale, beside some broken umbrellas, overskirts, bustles and handbags.

It almost seemed as though one clear, courageous mind had put ten thousand fearful ones to flight. Did not this prove the contagion of strength and courage? What is really true once is always true. Therefore courage is always more contagious than fear, and health is always more contagious than disease.

When the pessimistic world speaks of contagion it always thinks it is talking of sickness as epidemic, but it will soon find out that it is health that is really epidemic. How many whole families do you know who have stopped taking medicine because one member awakened to the truth that

healing was accomplished through mind, and that taking medicine was useless in itself?

Truth is like leaven: let one member of a family get a little understanding of it, and very soon the whole family, either consciously or unconsciously, are imbued with it. Sometimes they think they are resisting it, and they try to dissuade or persuade the avowed Truth lover, but it soon passes away if this one is only lovingly true to Truth, and lives it. Truth is light, and light shines. Thoughts are catching. One does not have to audibly speak Truth; if she *thinks* it, her family will catch it from her, and not only to her family, but her thoughts go out into the whole world. There is no end to a right thought till it has traveled the round world, when it comes back to the thinker with its fruits, with good pressed down and running over.

It is a very strong mentality that is not affected in any way by the thoughts of other people. A strong mentality is generally a healthy one, for health is strength. The people who are sick are usually weak in thought, and they need to imbibe or "catch" the thoughts of the healthy and strong. As Truth is omnipotent, the true thoughts can very soon uproot the error thoughts. Persistent right thinking can remove beliefs of sickness or of doubt or of any error, even if they are mountain high. The thing to do is to find out what is true, and then to think it. Of course to think what is true one generally has to think exactly contrary to what she has been thinking, and very often exactly contrary to what really seems to be true; but it can

be done after one finds out what is true. You might pull the dark shades of your window down tight at night, when you awaken the next morning you might think it still dark or still night. Some one might come into your room and tell you it was broad daylight. By raising the curtains you would let the light into your room, and you would realize for yourself the truth of what that one had said.

Now God is Health, and God is omnipresent. You may not think that health is omnipresent, but it is. So lift up the curtains of your window and see that it is all around you, and in you, and through you, ready for you to perceive it and call it forth into manifestation. Thoughts of sickness and disease are error thoughts; thoughts of health and strength are true thoughts. Truth is omnipotent and every true thought that ever has been held, every health word that ever has been spoken, is omnipotent and therefore health thoughts persistently held will put out the thoughts of sickness, just as surely as the light dispels the darkness, and they will do it slowly or quickly according to the earnestness and persistence with which you think your health thoughts. Thoughts definitely projected return with their fruit much more quickly than when feebly thought. If you throw a ball with force against a wall it will immediately come bounding back to you; if you give it a careless, feeble throw it will roll all around, and may be quite a time in rolling back to you; it may stop altogether and lie still till you go and pick it up from where it is lying. Now some people speak their true words with so much earn-

estness and faith that they are very quickly healed; others speak them in a half-hearted way, and see but very little fruit of them, after a while they see that if they want to be healed they have just got to take up their word and definitely and earnestly speak it. They must speak it in love and in praise, in gratitude and in joy, in understanding and in earnestness, in hope and in knowledge, in faith and in patience, and when they have spoken it often enough, just often enough for the perfect molding of their character, lo! they are healed!

## CHAPTER XXV.

## FORGIVENESS AS A REMEDY.

Do you want to be healed? Are you really willing to do anything to be healed, as you say you are? Then forgive every one. There is nothing that will so surely enrich the blood and tone up the system as will genuine forgiveness. When we are sick we always are holding condemnation in our thoughts against some one or something. Thoughts of condemnation are not thoughts of love. Condemnation never heals. Love soothes and heals and strengthens. In condemnation there is no forgiveness; in love there is all forgiveness.

Two instances of self-healing have come to my notice lately that were very helpful to me; so I will tell them to you, that you may get from them what is in them for you. Both of these demonstrations were with the same person, a lady who is an earnest Truth seeker, and who has proved to herself time and again that she not only is willing, but glad, to obey the Spirit's teaching.

The first was one day when she was going to the World's

Fair. All her life she has had a belief of sore feet; so much so that she always had great fear of suffering when she was "breaking in" new shoes; and lately a bunyon on her great toe joint had come back, which she had thought was healed long ago. Well, the day she went to the Fair it seemed necessary for her to wear a pair of new shoes, and she was afraid they would hurt her, and directly they did begin to hurt her, sure enough. She treated then against fear. The leather in the shoes began to draw, till she felt as though a plaster was drawing her feet into a thousand boils; the bunyon began to pain, and burned till she began to be afraid that she would either have to take her shoes off right then and there in the car, or else faint. "Oh! what shall I do?" she mentally exclaimed. "Forgive thine enemies," came a voice distinct and clear. "I do forgive, I do forgive!" she said; and then it seemed as though a well of love sprang up within her soul, and she not only wanted to forgive every one and everything, but to bless them. She took away all condemnation against the new shoes, against her feet, against the particular great toe joint. She forgave them for all she had suffered, she told them she took away all the condemnation she had ever held against them. She forgave her parents, and especially her mother, for ever believing in sore feet, she forgave the race for holding any such error belief, and finally she forgave herself for her past error belief; she cleansed herself of all condemnation against every one and everything. Her feet were healed before the train stopped at the Fair grounds. This was



about 10 o'clock in the morning. She walked nearly all day, forgot all about her feet, and when she started home about six in the evening she felt ever so much better than when she had entered the grounds in the morning.

About a week later, one night as she was preparing to retire she was suddenly seized with a frightful pain in her head; it was not a headache, but it was a most excruciating pain. She tried to treat herself, but the pain was soon too severe for her to think a single healing thought. She could not lie still in her bed; she almost felt that she would have to do something desperate to stop that horrible pain. Finally she went to call a member of the family to go for a healer, whom she felt sure could help her, when again came the voice to her: "This is your own demonstration." In agony she cried, "O Spirit, teach me; show me the way! What shall I do? I will obey thee; see, I am meek and lowly of heart; tell me what to do." "There is no condemnation; forgive!" was the reply. She said, "I do forgive; I do forgive. There is no condemnation against any one or anything in all the world in my heart. I forgive every one and every one forgives me." Then people who in times past she had felt had not been just to her, circumstances that had been hard for her, sicknesses that she had borne, passed before her like a panorama. To every one of them she lovingly and truthfully said, "I forgive you, and you forgive me." The pain in her head began to pass away; she felt as though a cool, electric hand was soothing it away; soon she forgot all about it. She forgave

every one who came to her, some of them people with whom she had not come in contact since her girlhood, her childhood, and almost her babyhood. Directly she fell asleep, and I heard her say a few days since that she almost felt as though nothing could ever make her angry again, she feels such peace.

Forgive thine enemies. Love them and make them thy friends.

We all know that our health or ill health is the outshowing of our thoughts. We want to think so as to realize perfect health. We can compel ourselves to right thoughts by persistently holding to them. Thoughts are silent words. Any word of Truth (any substance word) contains the whole Truth. If we will take a word and dissect it, find out what it means, and use it as we can use it if we will only learn how, we will find that it will do wonderful things for us. The tendency has been, I think, to skip around too much, to try too many words at a time, to speak this word a little while, that word a few times, but not really to get the meaning of any word. Now let us take a word and deal steadfastly with it for a time. True and honest dealing with any true word must bring us health. If we use the true word we will soon see that really we are not using it for the sake of bringing health to us, but because we see that by continuance in the use of it we can learn to make the Good manifest.

Give me a clean heart, O God!

“Righteousness” is a wonderful word. Health secure is

a containment and outcome of righteousness. Did you ever hold this word in your thoughts till you found its meaning, and what it really means to you? A truly righteous person could never be sick, never be poor, never know sorrow. "Never have I seen the righteous forsaken, nor his seed begging bread." What is it to be righteous, or to be right? It is to do all things in accordance with Truth. To be righteous is to think according to Truth. Righteous doing is but the outcome of righteous thinking. Webster says to be righteous is to yield to all their due; to be just, holy, virtuous. Can you not see now how all one's heart, all one's soul, and all one's strength really must be given to the Good if we ever wish to be righteous? It is only to the righteous that great blessings are promised.

Now, we are often told that as we think, so are we; that it is important for us to think true thoughts if we would have the conditions in life that we desire. We all want to be righteous, to think righteously, and we all send out the earnest, heartfelt aspiration, "Show me the way, that I may walk therein." If there is but One Substance in the universe, we would not be thinking truly if in our thoughts we acknowledged two substances. If Spirit—Mind—is the only Substance, we would not be yielding to Mind its due if we also claimed matter as a reality; so you see, in our thoughts we must acknowledge but One Substance. The Good is omnipresent. Now there is nothing to you except of what you are conscious. There is no world or space or place to you except as you are conscious

that there is. So you see Presence, to you, is that of which you are conscious. If your thoughts are all of the Good, then to you the Good is Omnipresent, everywhere present, or present in all of your thoughts. Six and four are ten, but they are not ten to you unless you realize that they are; and unless you do realize that the sum of these two numbers is ten, you are not thinking rightly about it. Righteousness means rightness. "With all thy getting, get understanding." Understanding of what? Why, understanding of what is right, of what really is, of Truth.

People never can see the truth about anything, never can see anything rightly, while they are prejudiced against it or for it, in any way. So let us clear away all prejudice from out of our thoughts. We must bear one another's burdens. Whatever we do for ourselves, we must be willing to do for our brother also. Experience has taught me that if I say, "I am not prejudiced," that my thoughts are apt to be self-centered; but that if I say, "There is no such thing as prejudice," I am not only denying for myself, but for every one else. If there is no such thing as prejudice, then no one can be prejudiced. The one who condemns is not seeing righteously; for there is no condemnation to him who has the same mind as Christ Jesus.

Whatever is worth doing at all is worth doing well. It is worth while for us to cleanse all error from our thoughts. Let us for a whole month deny, saying, "There is no prejudice; there is no condemnation," and affirm "righteousness, righteousness, righteousness." These denials will be a

constant guard over our thoughts, to keep them from running off into error; and the affirmation "righteousness" held persistently and understandingly, will be an open sesame into the kingdom of heaven.

[THE END.]















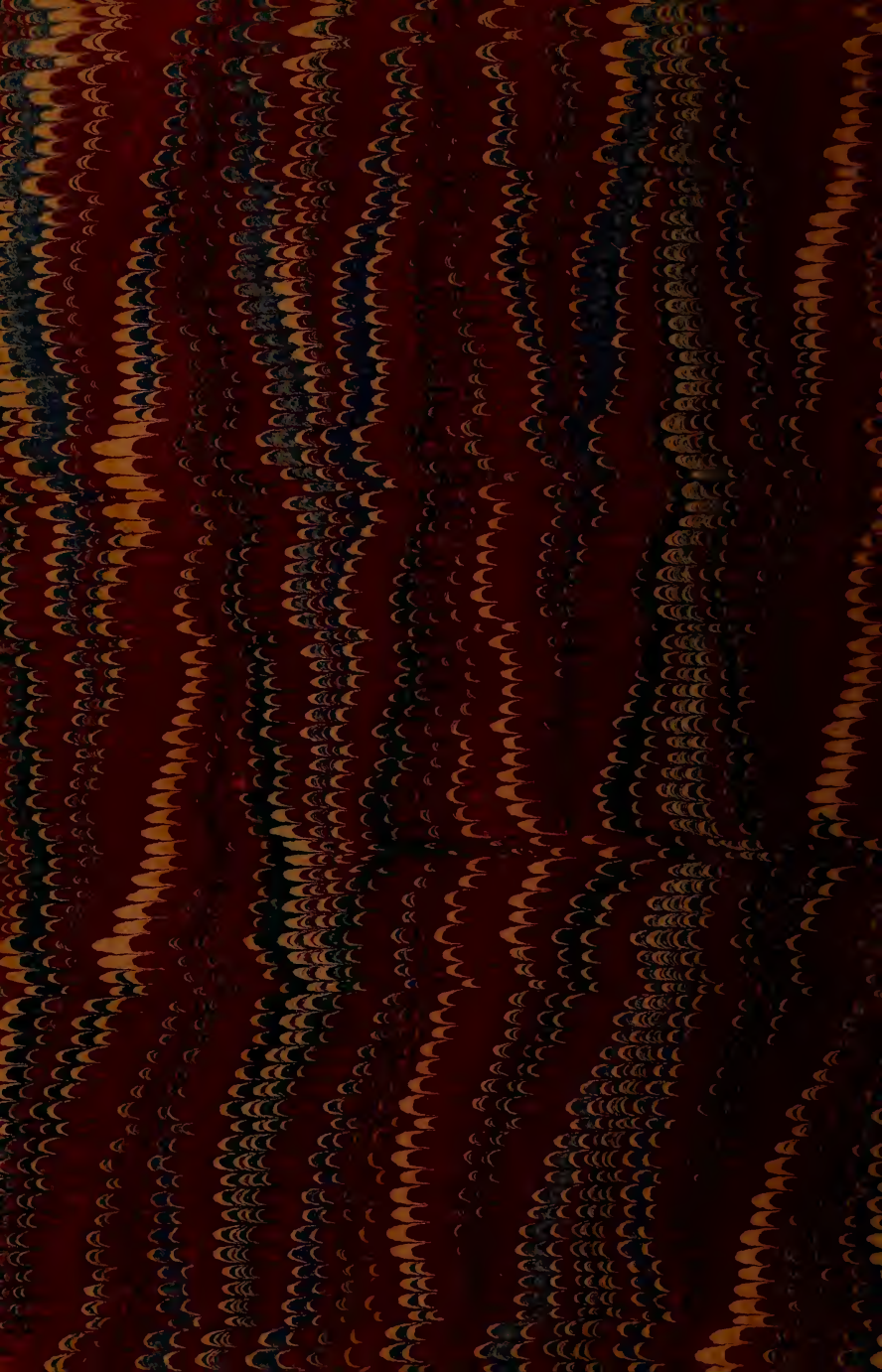


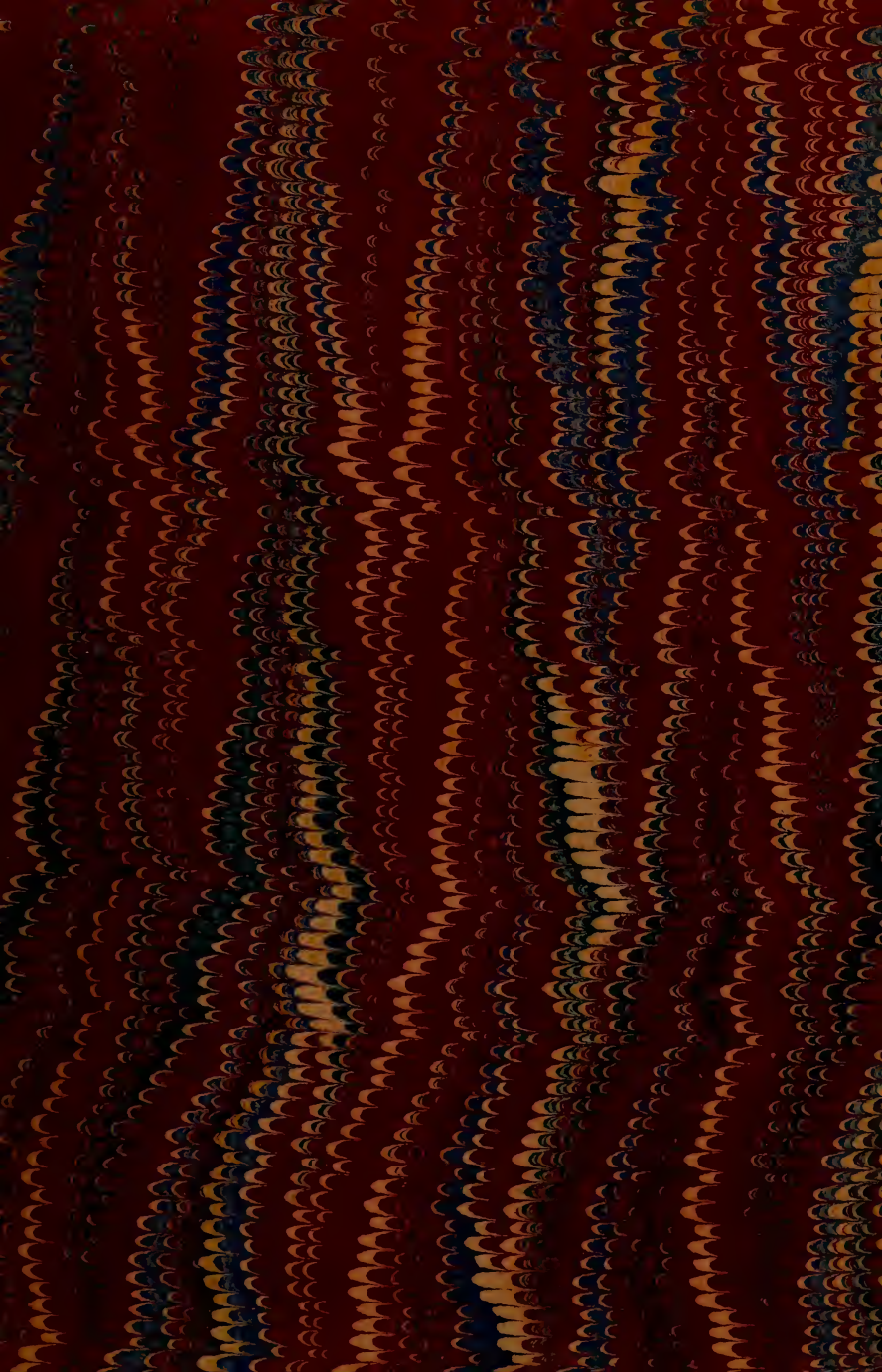












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